Bhajana-Rahasya

By Srila Bhaktivinoda Thakura

Preface

This Sri Bhajana Rahasya is compiled by Srimad Bhaktivinode Thakura. In the form of this book he has given a hint of his own method of bhajana so that his sincere followers may have a guideline. A few years before, this akincana carefully observed him reciting the slokas mentioned in this book and at the same time he was relishing overwhelming ecstatic love of Godhead.

In the kingdom of bhakti there is provision for arcana for those who have nistha at the level of kanistha. The difference which exists between arcana and bhajana is sometimes difficult to follow by many people. That is why they misunderstand the word arcana as bhajana. The performance of navadha-bhakti is the basis of bhajana. Arcana, being a part of navadha-bhakti, is therefore accepted as a part of bhajana. It can be concluded therefore that arcana being a part of bhajana cannot be equal to bhajana as a whole.

While worshiping the Supreme Lord by arcana one is bound by a feeling of reverence mixed with awe and submission. To serve the Supreme Personality with a mood of awe and submission along with various paraphanelia is known as arcana. On the other side, if one serves on the platform of faternity, the intensity of the rays of service in awe and submission are subdued. No one can reject the cool refreshing moonlight of the sweetness of that pure love. An abreviated arcana paddhati (rules of arcana) is included as an appendix to this work.

While revealing the secrets of bhajana it has been narrated in this book that in the process of arcana there more or less remains a connection with the gross and subtle bodies. In the realm of bhajana, the embodied soul freed from gross and subtle designations is directly engaged in the service of the Supreme Personality. One who is sincerely engaged in bhajana and is completely freed from all material designations realizes through his spiritual senses something beyond the material sphere. The realization which he achieves leads him to the proximity of the advaya-jnana tattva where he serves on a platform beyond the material senses and time.

The distinctive knowledge revealed by the guru to the completely faithful persons is known as rahasya. In the Bhakti-rasamrta-sindhu, while describing the [sixty- four] different parts of sadhana-bhakti, it is said that after receiving instuctions on Krsna consciousness from a bona fide guru the third step is to perform worship with feelings of fraternity following in the footsteps of the sadhus [sadhu vartmanuvartanam]. This is known as the performance of bhajana rahasya. Those who without possession are devoted to worship of the Supreme Lord by this method of bhajana are freed from all material bondage. They are completely freed from the association of worldly minded persons who are bound by various material desires unfavorable to Krsna consciousness. Only then the propensity to serve the Supreme Personality every moment throughout the twenty-four hours (asta-kala) manifests. Those pure devotees who are anxious to engage in service consider the association of nondevotees—both sense enjoyers and renunciates—a great obstacle in obtaining their desired ultimate goal. Those possessed of desires other than Krsna—karmts and jnants—have no taste for bhajana rahasya.

Therefore they have no qualification to enter into the realm of asta-kala bhajana which manifests on the platform of transcendental knowledge. This book is never very much appreciated by such persons.

When the twenty-four hour day is divided into eight parts, each part (approximately three hours) is known as a yama. Day and night each consist of three yamas, together with dawn and dusk—each one yama—total eight yamas. Only for a pure Vaisnava is it possible to perform Krsna bhajana at all time and circumstances with intense determination. Such continuous bhajana is not possible for one possessed of a sense of material egotism. For the living entity who ascribes material concepts on objects related to Hari, it is not possible to become freed from material bondage and achieve liberation. Vaisnavas devoted to bhajana who have achieved their eternal spiritual form (svarupa) are always engaged in serving Krsna.

The eight verses composed by Srt Gaurasundara in the Siksastika are according to asta-yama. The eleven verses compiled by Srt Rupa Gosvamt (Smarana-mangala- stotram) and following them the songs of other mahajanas, based on intense desire for asta-kala bhajana, prescribes continuous bhajana. For the sincere servant of the spiritual master it is appropriate to always discuss this bhajana rahasya being completely freed of the concepts of time, place and recipient.

Sri-hari-jana-kinkara

(servant of the devotees of Lord Hari)

Dasa Sri Siddhanta Sarasvati Kanpur

13 November, 1927

Introduction

Out of the sixty-four items of devotional service, five items—association with devotees, chanting the holy names, hearing Srtmad Bhagavatam, living in Mathura, and worshiping the Deity with faith—are very important. Among these five items, chanting the holy names is the best.

In the Hari-nama Cintamani, Srtla Bhaktivinode Thakura has explained the glories of the holy name, the qualities needed for chanting, different varieties of namabhasa and namaparadha, and in brief, the procedure for performing bhajana. In this Bhajana-rahasya, Srtla Bhaktivinode Thakura elaborates on the secrets for performing bhajana, therefore he has introduced this book on the opening page as a sequel to Hari-nama Cintamani.

The process of chanting the holy name of the Lord should be nurtured by both the sadhaka (practicing devotee), and the siddha (perfect devotee). As a result of chanting the holy names in the association of devotees, the sadhaka gradually becomes free from anarthas, he develops firm faith, then ruci (taste), then attachment for devotional service. In this way he becomes free from material bondage. Then he is eligible to practice bhava and then prema-bhakti. He then realizes the name of Krsna as nondifferent from Krsna, and while chanting the maha-mantra, Sri Sri Radha-Krsna along with Their associates in Vrndavana manifest within his heart.

The concepts of pure devotional service regarding raganuga-bhakti have been discussed by Vaisnava acaryas such as Rupa Gosvami in Bhakti-rasamrta-sindhu and Visvanatha Cakravarti in Madhurya Kadambini and Raga-vartma-candrika. Following them, Srila Bhaktivinode in Bhajana-rahasya has explained some details regarding chanting, as well as an outline on the practice of raganuga-

bhakti according to the instructions given by Lord Caitanya Mahaprabhu in the Siksastaka. In this way this book is like a torch light to help one progress on the devotional path in the line of Rupa Gosvami and his followers.

In the Catuh-sloki Bhagavatam, Krsna explains to Brahma that the confidential subject, sa-rahasya, must be realised through the process of devotional service:

sri-bhagavan uvaca

jnanam parama-guhyam me
yad vijnana-samanvitam

sarahasyam tad-angam ca
grhana gaditam maya

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully. (Bhag. 2.9.31)

The word rahasyam in this verse has been explained by the acaryas in different ways. Sridhar Svami says it means bhakti. Jiva Gosvami says rahasyam refers to prema-bhakti. He explains that after complete freedom from aparadhas, the sadhaka can realize the Supreme Personality of Godhead. At that time the rahasya (prema-bhakti) manifests. In the Catuh-sloki, Krsna states that the pure devotees who are wholely dependent on Him realize the ever-blissful object (rahasya), which is known as prema. Moreover, this rahasya is so rare that it is covered by anarthas such as offenses. Therefore ordinary persons cannot realize this subject, which is thus known as rahasya.

Visvanatha Cakravarti has also said that rahasya refers to prema-bhakti, which is revealed to the perfect devotees who have the right qualification to realize this subject. As described in the Srimad Bhagavatam (11.11.49):

athaitat paramam guhyam
srnvato yadu-nandana
su-gopyam api vaksyami
tvam me bhrtyah suhrt sakha

“My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher, and friend, I shall now speak to you the most confidential

knowledge. Please hear as I explain these great mysteries to you.”

Srila Prabodhananda Sarasvatl explains rahasya in the Caitanya-candramrta (59):

kincid rahasya-pada-lobhita-dhlr aham tu caitanyacandra-caranam saranam karomi

“For myself, my mind is greedy to attain the great secret of pure love of Krsna, and for this reason I take shelter of the feet of Lord Caitanyacandra.”

In Bhajana-rahasya, Bhaktivinode Thakura systematically discusses the different stages of devotion beginning with sraddha up to prema. He bases this development on the Siksastaka, supporting his comments with references from Srimad Bhagavatam and various Gosvami scriptures.

He has divided this book into eight sadhanas, or practices, which correspond to the eight periods of the day. These eight periods are together known as asta-kala, or asta-yama, terms which are explained by Srila Bhaktisiddhanta Sarasvati Thakura in the preface.

In the first sadhana, entitled Sraddha, Bhaktivinode Thakura has quoted the first verse of the Siksastaka and glorified the chanting of the holy names with various scriptural references.

In the second sadhana the importance of sadhu-sanga has been discussed. One who chants the holy name in the association of devotees becomes attentive. Lord Caitanya has said in the second verse of Siksastaka that, although the holy name has all potencies, by durdaiva (in this case namaparadha) one cannot attain the fruit of prema while chanting. Therefore one should be careful to avoid namaparadha while chanting.

The third sadhana describes the procedure and qualification for chanting the holy name on the basis of the third verse of the Siksastaka. Gradually by attaining the qualities for chanting, a sadhaka attains faith in devotional practices.

The fourth sadhana describes the pure devotee as having no desire other than pure devotional service. He therefore sincerely serves Krsna and simultaneously attains detachment from bhukti and mukti. Then he attains all auspicious qualities and his false ego is completely destroyed. At this stage he develops a taste (ruci) for devotional practices.

In the fifth sadhana it is said that after achieving the stage of attachment (asakti), a sadhaka becomes aware of his eternal form as a servant of Krsna as described in the fifth verse of Siksastaka. The devotees who practice raganuga-bhakti take shelter of the lotus feet of Srimati Radharam and pray to become Her maidservant. The sixth sadhana describes the external symptoms of perfection as given in the sixth verse of the Siksastaka. The symptoms of sthayi bhava, or rati, are also described. It also describes how a sadhaka who is practicing raganuga-bhakti serves Krsna externally in sadhaka form and internally in his spiritual form. In this way after attaining bhava he can relish the sweetness of Krsna following in the mood of the gopis.

The seventh sadhana describes the internal symptoms of perfection, wherein the devotee relishes service in separation as explained in the seventh verse of the Siksastaka.

In the eighth sadhana the meditation of the perfect devotee is given following in the mood of the eighth verse of the Siksastaka.

Srila Bhaktivinode Thakura thus scientifically shows the steps from sraddha to prema. Only at the stage of asakti when the sadhaka is freed from anarthas can he meditate on his eternal form. If before reaching this stage however, a sadhaka with anarthas imitates the behavior of advanced devotees, then he will be bewildered:

adhikara na labhiya siddhadeha bhave

viparyaya buddhi janme saktira abhave

“If one thinks of his siddha-deha without achieving the adhikara his intellect gets bewildered.”

Srila Prabhupada has also given the following advice in his purport to the Caitanya-caritamrta Madhya-lila 11.195, “One reference is made here for those who are very anxious to imitate the behavior of Thakura Haridasa in an unnatural way. One must receive the order of Sri Caitanya Mahaprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Sri Caitanya Mahaprabhu asked Nityananda Prabhu to go to Bengal and preach, and He asked the Gosvamis, Rupa and Sanatana, to go to Vrndavana and excavate the lost

places of pilgrimage. In this case the Lord asked Haridasa Thakura to remain there at Jagannatha Puri and constantly chant the holy names of the Lord. Thus Sri Caitanya Mahaprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridasa Thakura without being ordered by Sri Caitanya Mahaprabhu or His representative.

“Srila Bhaktisiddhanta Sarasvati Thakura condemns such imitations in this way:

dusta mana! tumi kisera vaisnava?

pratisthara tare, nirjanera ghare,
tava hari-nama kevala kaitava

“'My dear mind, you are trying to imitate Haridasa Thakura and chant the Hare Krsna mantra in a secluded place, but you are not worth being called a Vaisnava because what you want is cheap popularity and not the actual qualifications of Haridasa Thakura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of maya, and your so-called chanting in a secluded place will bring about your downfall.'[11]

It is therefore hoped that this book will help and inspire devotees to follow the order of Sri Caitanya Mahaprabhu and His representative, the spiritual master. In this connection, Srila Prabhupada writes in the purport to Caitanya-caritamrta Madhya-lila 6.241, “When Sarvabhauma Bhattacarya asked the Lord which item was most important, Sri Caitanya Mahaprabhu immediately answered that the most important item is the chanting of the holy names of the Lord—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.”

1 Prathama-yama Sadhana 3.30-6.00

Bhajana at the End of Night, Sraddha (Faith)

krsna-varnam tvisakrsnam sangopangastra-parsadam
yajñaih sankirtana-prayair bhajami kali-pavanam (1)

nijatve gaudiyan jagati parigrhya prabhur-iman
hare krsnety evam ganana-vidhina kirtayata bhoh
iti prayam siksam carana-madhupebhyah paridisan
saci-sunuh kim me nayana-saranim yasyati padam (2)
(*Stavavali*)

By the sacrifice of the congregational chanting of the holy name, I worship the deliverer of the living entities of Kali-yuga, Sri Gaurangadeva, who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His*angas* (bodily limbs in the form of Nityananda and Advaita Prabhu), *upangas* (parts of limbs like Srivasa Pandita), *astra* (weapon in the form of the holy name), and *parsada* (associates like Svarupa Damodara, Raya Ramananda, Gadadhara, and Govinda).

When will the son of Sacimata appear within the path of my eyes? He has accepted the Gaudiya Vaisnavas, who are like bees at His lotus feet, as His personal associates. Like a father, He gave them instructions to chant the Hare Krsna *maha-mantra* counting a fixed number of rounds.

The Supreme Absolute Truth, Sri Hari, has manifested His golden form in Navadvipa to deliver the living entities of Kali-yuga. Along with His associates, He has given the treasure of love of God by introducing the chanting of the holy names of the Lord—the religious practice for the age of Kali. Congregational chanting of the holy names of the Lord is an eternal activity of the living entity. All other religious activities are meant to help one attain perfection in chanting the holy names.

It is said in the *Visnu-rahasya:*

yad abhyarcya harim bhaktya
krte kratu-satair api

phalam prapnoty avikalam
kalau govinda-kirtanat (3)

Whatever fruit can be obtained in Satya-yuga by devotedly worshiping Sri Hari through the performance of hundreds of sacrifices, that same result can be obtained in Kali-yuga simply by Govinda *kirtana*.

While chanting, other methods of atonement are prohibited. In the *Brhad-visnu Purana* it is stated:

namno 'sya yavati saktih
papa-nirharane hareh

tavat kartum na saknoti
patakam pataki janah (4)

Simply by once chanting the holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit.

There is no atonement equal to chanting the holy names. Therefore, intelligent persons give up all other occupational duties mentioned in the *Vedas*.

In the *Hari-bhakti-vilasa*, there is the following quote from the *Vaisnava-cintamani* on the superiority of *kirtana:*

aghacchit smaranam visnor
bahvayasena sadhyate

ostha-spandana-matrena
kirtanan tu tato varam (5)

Remembrance of Visnu, which destroys all sins, is attained by great efforts, but the glorification of Visnu—just by vibrating the lips—is superior to this remembrance. (The reason being that even by *namabhasa*, or reflection of chanting, the bondage to the material world is cut.)

By performance of austerities, remembrance of the Lord is difficult to attain. However, simply by moving one's lips one can easily perform *kirtana*. Even without moving the lips one may remember the holy names. By such chanting and remembering of the holy names one can achieve all perfection. Therefore, all the *sastras* have established that chanting and remembering the holy names is superior to the process of *arcana*.

The *Hari-bhakti-vilasa* states:

yena janma-sataih purvam
vasudevah samarcitah

tan mukhe hari-namani
sada tisthanti bharata (6)

O best of the Bharatas! The holy name of Hari can be always present in the mouth of only one who has perfectly worshiped Vasudeva for hundreds of previous births.

In the sixteen word Hare Krsna mantra there are eight pairs of names. Corresponding to these eight pairs, Caitanya Mahaprabhu has recited the eight *slokas* of the *Siksastaka*.

The first pair of names—Hare Krsna—signifies the subduer of ignorance and the performance of *nama-sankirtana* with faith. The second pair—Hare Krsna—means Krsna's names are invested with all potencies. One should have attachment for *bhajana* by taking shelter of the holy names in the association of sadhus. Gradually by performing *bhajana*,*anarthas* (unwanted contaminations) are destroyed. As *anarthas* are removed, *nistha* (firm faith) develops. The third pair—Krsna Krsna—indicates the company of pure devotees and becoming fixed in firm faith throughout the day and night. By the fourth pair—Hare Hare—unmotivated devotion is awakened along with a taste for *nama-sankirtana*.

The fifth pair—Hare Rama—represents the taste for pure service along with rememberance of the holy names as prescribed in the *Siksastaka*. In the sixth pair—Hare Rama—chanting in the beginning stage of transcendental emotion leads to material detachment and complete attachment to Krsna. The seventh pair—Rama Rama—awakens attachment for the mellow of conjugal *rasa*, the shelter of Radha's lotus feet, and feelings of separation. The eighth pair—Hare Hare—leads to attainment of the goal of life—loving service to Radha and Krsna following in the mood of the *gopis* of Vrndavana throughout the eight divisions of day and night (*asta-kala*).

In the *Bhakti-rasamrta-sindhu* it is said:

adau sraddha tatah sadhu-sango 'tha bhajana-kriya
tato 'nartha-nivrttih syat tato nistha rucis tatah
athasaktis tato bhavas tatah premabhyudañcati
sadhakanam ayam premnah pradurbhave bhavet kramah (7)

Certain pious activities (Such pious activities as unknowingly serving or hearing *krsna-katha*from a devotee (*ajñata-sukrti*) lead to bhakti.), which lead to bhakti, generate faith. One then becomes interested in associating with pure devotees. Thereafter, one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sadhana-bhakti*, the execution of devotional service according to regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Krsna consciousness.

While chanting at the stage of *nistha*, *anarthas* are destroyed and one attains taste for the holy name. Then as more *anarthas* are destroyed, one comes to the stage of attachment. Gradually as the stage of *bhava*, or *rati*, is attained, almost all *anarthas* are destroyed.

In this development, if the desire for fame arises due to the company of nondevotees, it leads to *kutinati* (diplomacy), which then results in one's falldown. Therefore, one should carefully abandon the company of nondevotees and at the same time he should always chant the Lord's name in great ecstasy.

The *Bhakti-rasamrta-sindhu* quotes the following verse from the *Katyayana-*

samhita:

varam huta-vaha-jvala-
pañjarantar-vyavasthitih

na sauri-cinta-vimukha-
jana-samvasa-vaisasam (8)

It is better to accept the miseries of being encaged and surrounded by burning flames than to associate with those bereft of Krsna consciousness. Such association is a very great hardship.

In the *Visnu-rahasya* it is stated:

alinganam varam manye
vyala-vyaghra-jalaukasam

na sangah salya-yuktanam
nana-devaika-sevinam (9)

One should prefer to embrace a snake, a tiger or an alligator rather than associate with persons who are worshipers of various demigods and who are impelled by material desire.

In the *Bhakti-rasamrta-sindhu* it is said that even *namabhasa* destroys all sins and bestows liberation.

tam nirvyajam bhaja guna-nidhe pavanam pavananam
sraddha-rajyan-matir atitaram uttamah-sloka-maulim

prodyann antah-karana-kuhare hanta yan-nama-bhanor
abhaso 'pi ksapayati maha-pataka-dhvanta-rasim (10)

O reservoir of all good qualities, just worship Sri Krsna, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity, and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Krsna can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.

As one executes devotional practices according to the instructions of the *Siksastaka*, the pastimes of Krsna gradually manifest within his heart.

In the beginning, one should perform *bhajana* according to the first *sloka* of *Siksastaka* for some days [Srila Bhaktivinode Thakura states in his commentary on the *Siksastaka*, the*Sanmodana-bhasya*, that the word *param* in the first verse indicates that after *sraddha* and*sat-sanga*, that is, at the stage of *bhajana-kriya* one engages in the chanting of the holy name.]. By this practice one should then become mature (Mature means one should carefully try to avoid *namaparadha* as indicated by the word *durdaivam*, then one is able to properly glorify the holy name, form, attributes, and pastimes of the Lord.) as described in the second verse.

Gradually one should concentrate on *bhajana* according to the third and fourth *sloka*. (The third verse of *Siksastaka* describes the qualities of

the *sadhaka* which manifest after he is free from offenses. In the fourth verse, the words *na dhanam na janam na sundarim* indicate the marginal qualities of the pure devotee, who is free from all material desires.) According to the fifth *sloka* one should accept his spiritual body—*siddha-deha* (In the fifth verse, the word *kinkaram* means the living entity is eternally the servant of Krsna, but due to his past misdeeds he is drowning in the material ocean.) After accepting *siddha-deha* one should begin *bhajana* under the shelter of the lotus feet of Srimati Radharani and gradually make progress.

Bhajana performed according to the sixth *sloka* indicates almost all *anarthas* have disappeared (In the sixth verse the external symptoms of *bhava* are described. At this stage the *sadhaka* has already overcome almost all *anarthas*.) and one therefore has the required*adhikara* (qualification) for attaining *siddha-deha*. If one thinks of his *siddha-deha* without achieving the *adhikara* his intellect gets bewildered.

One should carefully accept the sequence as given in the *Siksastaka* if he wants to attain perfection. By observing the activities of sadhus one can attain a pure intellect. On achieving*siddha-deha*, as one continues *bhajana* he can easily enjoy service throughout the day and night.

One should remember *Siksastaka* and practice *smarana* and *kirtana* accordingly, then gradually *asta-kala* service will be awakened in the heart. At that time all unwanted contaminations, including religiosity, economic development, sense gratification, and liberation will appear insignificant, and one will achieve the treasure of love.

By chanting the holy name the mirror of one's heart is cleansed. As stated in the *Siksastaka*(1):

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam

anandambudhi-vardhanam prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate sri-krsna-sankirtanam (11)

Glories to the Sri Krsna *sankirtana*, which cleanses the heart of all the dust accumulated for years together. Thus the fire of conditioned life, of repeated birth and death is extinguished. This *sankirtana* movement is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it helps to have a taste of the full nectar for which we are always anxious.

By performing congregational chanting of the Hare Krsna mantra, one can destroy the sinful condition of material existence, purify the unclean heart, and awaken all varieties of devotional service. The result of chanting is that one awakens his love for Krsna and tastes transcendental bliss. Ultimately, one attains the association of Krsna and engages in His devotional service, as if immersing himself in a great ocean of love.

In Rupa Gosvami's *Namastaka* (7) the holy name is described as the personification of bliss and knowledge.

suditasrita-janarti-rasaye
ramya-cid-ghana sukha-svarupine

nama gokula-mahotsavaya te
krsna purna-vapuse namo namah (12)

O Hari-nama! O Krsna! You destroy the miseries of those who take Your shelter. For Your devotees You are very charming and delightful. Your form is the personification of knowledge and bliss, and therefore You are a festival for the residents of Gokula. I bow down again and again before You, whose form is fully spiritual like Vaikuntha.

Simply by chanting the holy name of Krsna, one can be freed from all undesirable habits. This is the meaning of awakening all good fortune and initiating the flow of love of Krsna.

Astanga-yoga is always full of fear. As stated in the *Srimad Bhagavatam* (1.6.35):

yamadibhir yoga-pathaih
kama-lobha-hato muhuh

mukunda-sevaya yadvat
tathatmaddha na samyati (13)

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this (satisfaction) is derived from devotional service to Mukunda, the Personality of Godhead.

The *Srimad Bhagavatam* (1.5.12) condemns *karma* and *jñana* in the following words:

naiskarmyam apy acyuta-bhava-varjitam
na sobhate jñanam alam nirañjanam

kutah punah sasvad abhadram isvare
na carpitam karma yad apy akaranam (14)

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception (variegated pastimes) of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

The *Srimad Bhagavatam* (10.14.4) has further condemned the nondevotional path in these words:

sreyah-srtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhaye

tesam asau klesala eva sisyate
nanyad yatha sthula-tusavaghatinam (15)

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

By chanting the holy names the blazing fire of material existence is totally

extinguished. In the *Srimad Bhagavatam* (6.2.46) it is said:

natah param karma-nibandha-krntanam
mumuksatam tirtha-padanukirtanat

na yat punah karmasu sajjate mano
rajas-tamobhyam kalilam tato 'nyatha (16)

Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form, and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

It is further said in the *Uttar Khanda* of the *Padma-Purana:*

sakrd-uccaritam yena
harir ity aksara-dvayam

baddhah parikaras-tena
moksaya gamanam prati (17)

One who has uttered the name of Hari even once, easily achieves firm determination to attain liberation.

The chanting of the holy name disseminates the moon-light which blossoms the lotus of all transcendental auspiciousness. In the *Prabhasa Khanda* it is said:

madhura-madhuram etan mangalam mangalanam
sakala-nigama-valli-sat-phalam cit-svarupam

sakrdapi parigitam sraddhaya helaya va
bhrgu-vara nara-matram tarayet krsna-nama (18)

This *hari-nama* is the most auspicious of all auspiciousness, sweeter than the sweetest, and it is the eternal transcendental fruit of the creeper of Vedic knowledge. O best of the Bhrgus, the holy name awards liberation if chanted even once without offense, whether with faith or negligence.

The holy name is the life of all transcendental knowledge. In the *Garuda Purana* it is said:

yad icchasi param jñanam
jñanad yat paramam padam

tadadarena rajendra
kuru govinda-kirtanam (19)

O best of Kings, if you want to achieve the highest knowledge by which you may attain the supreme abode, then perform Govinda *kirtana* with firm faith.

The demigods give the following statement in the *Srimad Bhagavatam* (3.5.40):

dhatar yad asmin bhava isa jivas
tapa-trayenabhihata na sarma

atman labhante bhagavams tavanghri-
cchayam sa-vidyam ata asrayema (20)

O Father! O Lord! O Personality of Godhead! The living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

Again in the *Srimad Bhagavatam* (4.29.49) it is said:

sa vidya tan-matir yaya (21)

Our education should be such that we can become elevated to Krsna consciousness.

The transcendental knowledge through which one's consciousness is absorbed in the lotus feet of Krsna is the actual or real *vidya* which cuts the knots of *avidya*. Krsna's holy name is the life of that wife, Vidya, who fixes the mind on the lotus feet of Krsna.

Chanting of the holy names increases the ocean of bliss. The following evidence is found in the *Srimad Bhagavatam* (8.3.20):

ekantino yasya na kañcanartham
vañchanti ye vai bhagavat-prapannah

aty-adbhutam tac-caritam sumangalam
gayanta ananda-samudra-magnah (22)

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction.

Chanting of the holy name enables one to taste full nectar at every step. In the *Padma Purana* this is stated as follows:

tebhyo namo 'stu bhava-vari-dhi-jirna-panka
sammagna-moksana-vicaksana-padukebhyah

krsneti varna-yugalam sravanena yesam
anandathur bhavati narttitaroma-vrndah (23)

The devotees are filled with bliss and their bodily hairs stand erect when they hear the name, Krsna. I bow down to the feet of those devotees, who are expert in liberating the people drowning in the material ocean.

By chanting, the heart is bathed in transcendental bliss. This is confirmed in the *Srimad Bhagavatam* (12.12.48):

sankirtyamano bhagavan anantah
srutanubhavo vyasanam hi pumsam

pravisya cittam vidhunoty asesam
yatha tamo 'rko 'bhram ivati-vatah (24)

When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds.

Under the shelter of Sri Krsna's name the mirror of the heart is cleansed and the living entity gets *krsna-prema* very quickly.

The holy name of Krsna is transcendentally blissful, the embodiment of transcendental mellows. In the *Namastaka* (8) it is said:

narada-vinojjivana sudhormi-niryasa-madhuripura
tvam krsna-nama kamam sphura me rasane rasena sada (25)

O Krsna-nama! You infuse life in Narada Muni's vina, and the sweetness which flows from You is the personification of the essence of waves of nectar. Therefore I pray that You always manifest on my tongue with transcendental *rasa*.

According to the *Namastaka* (2), the holy name is worshiped by liberated souls, as even*namabhasa* destroys all types of miseries.

jaya namadheya muni-vrnda-geya
jana-rañjanaya paramaksarakrte

tvam anadarad api manag udiritam
nikhilogra-tapa-patalim vilumpasi (26)

O Hari-nama! Great sages always glorify You. You have kindly manifest as transcendental sound to increase the attachment of people for the Lord and bestow auspiciousness. If someone utters You even with negligence, You destroy his severe material miseries. This is Your mighty power.

Therefore the *Vedas* describe the truth of the holy name in these words, from the *ág-veda:*

om ity etad brahmano nedistam nama yasmad uccaryamana
eva samsara-bhayat tarayati tasmad-ucyate tara iti (27)

om asya jananto nama cid-viviktan mahaste visno
sumatim bhajamahe om tat sat (28)

tato 'bhut trivrd-omkaro yo 'vyakta prabhavah svarat
yat tal-lingam bhagavato brahmanah paramatmanah (29)

One who chants *om*, which is the closest form of Brahman, approaches Brahman. This name liberates one from the fear of the material world, therefore it is known as *tarak brahma*.

O Visnu, your self-manifest name, *om*, is the eternal form of cognizance. Even if my knowledge about the glories of reciting this name is incomplete, still, by the practice of reciting this name I will achieve that perfect knowledge.

He who has unmanifested potencies and is fully independent, manifests the vibration*omkara*, which indicates Himself. Brahman, Paramatma, and Bhagavan are the three forms He manifests.

The three letters comprising *omkara*—a, u, m—specifically represent the three names Hari, Krsna, and Rama respectively. The name Hari is nondifferent from Hari Himself. His eternal form, *svarupa*, is known as *vacya*, and the transcendental name of Hari is known as *vacaka*. These two forms, *vacya* and *vacaka*, fulfill all kinds of desires.

Therefore in the *Caitanya-bhagavat* it is stated:

hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare (30)

Lord Caitanya Mahaprabhu said, “While counting the number, all of you chant this *maha-mantra* which I have given you. Everyone will achieve all perfection from this chanting. No other rules and regulations are there, except that one should always chant.”

The *Naradiya Purana*, as quoted in the *Bhakti-rasamrta-sindhu*, states:

sad-dharmasyavabodhaya
yesam nirbandhini matih

acirad eva sarvarthah
siddhaty esam abhipsitah (31)

Those who are strongly attached to understanding the Absolute Truth, quickly attain the perfection amongst all desirable objects.

Those who chant the name of Krsna with strong attachment achieve the fruit of love of God very soon.

In the *Hari-bhakti-vilasa* it is said:

tulasi kastha ghatitair manibhir japamalika
sarvakarmani sarvesam ipsitartha-phala-prada

gopucchasadrsi karya yad va sarpakrtih subha
tarjanya na sprsat sutram kampayen na vidhunayet

angustha-parva-madhya-stham parivarttam samacaret
na sprset vama-hastena kara-bhrastam na karayet

bhuktau muktau tatha krstau madhya-mayam japet sudhih (32)

Japa beads made out of *tulasi* or precious stones fulfill all desires. Those made in the shape of the tail of a cow or serpent offer even more auspicious results. One should not touch the*mala* with the second finger. Nor should one shake or swing his beads. One should change the direction of the beads on the thumb joint with the middle finger. One should never touch the beads with his left hand. Beads should not fall down from the hand. Those who are desirous of liberation, material enjoyment, or advancement of knowledge chant on the middle finger.

Rules for chanting are described in the *Hari-bhakti-vilasa* as follows:

manah samharanam saucam
maunam mantrartha-cintanam

avyagratvam anirvedo
japa-sampatti-hetavah (33)

To be attentive, purification of the heart is required. This means keeping silence —that is, avoiding unfavorable talking. While chanting, one must affectionately remember the meaning of the mantra. Steadiness, patience, and attachment to chanting are all treasures of chanting.

Sri Gopala Guru Gosvami explains the meaning of the name in these words:

vijñapya bhagavat-tattvam cid-ghanananda-vigraham
haraty avidyam tat karyam ato harir iti smrtah

harati sri-krsna-manah krsnahlada-svarupini
ato harety anenaiva sri-radha parikirtita

anandaika-sukha-svami syamah kamala-locanah
gokulanandano nanda-nandanah krsna iryate

vaidagdhi sara-sarvasvam murti-liladhidaivatam
radhikam ramya-nityam rama ity abhidhiyate (34)

The Personality of Godhead, who has a form of eternity, knowledge, and bliss, has manifested Himself in the form of His name. Because He takes away ignorance and its activities, the devotees remember Him as Hari. Sri Radha, who is the Lord's own pleasure potency, steals the mind of Krsna. She is therefore praised as Hara. The vocative form of Hara is Hare.

Sri Krsna is the eternal beloved of Radha, who is bliss personified. The beautiful dark son of Nanda, with eyes like lotus petals, is the only source of bliss for the residents of Gokula. He is therefore known as Krsna. Therefore the names Hare and Krsna mean Radha and Krsna and are full of eternity, knowledge, and bliss.

That Sri Krsna, who is the chief amongst those expert in loving affairs and the worshipable Deity of amorous pastimes, always enjoys Radha. He is therefore called Rama (Radharamana Rama).

The chanting of the Hare Krsna *maha-mantra* is glorification of Radha and Krsna. While continuously chanting, one should remember Their sublime pastimes.

Therefore the *Brhan-naradiya Purana* states:

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatir anyatha (35)

In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.

Give up all other religious practices and all fruitive activities, for the holy name is the only essential practice. In Kali-yuga, there is no other worthy goal.

The *Bhagavat-nama-kaumudi* quotes the *Puranas* as follows:

naktam diva ca gatabhir jita-nidra eko
nirvinna iksitapatho mita-bhuk prasantah

yady acyute bhagavati sva-mano na sajjen-
namani tad rati karani pathed vilajjah (36)

If your mind is not fixed in rememberance of Krsna, then chant those principal names (such as Krsna and Govinda) which increase one's attachment to Him. Chant day and night without fear or shame, conquer sleep, be detached from worldly affairs, eat frugally, and in a tranquil mood always seek the path of spiritual truth.

The *Srimad Bhagavatam* (6.3.22) states:

etavan eva loke 'smin
pumsam dharmah parah smrtah

bhakti-yogo bhagavati
tan-nama-grahanadibhih (37)

Devotional service, beginning with the chanting of the holy name of Krsna, is the ultimate religious principle for the living entity in human society.

Remembering Krsna's pastimes: At the end of night if one remembers the *kuñja-bhanga-lila*(when Radha and Krsna separate after pastimes in the forest groves), he then relishes the intimate pastimes of Radha and Krsna. The *Govinda-lilamrta* states:

ratryante trastavrnderita bahu-vira-vaibodhitau kirasari
padyair-hrdhyair api sukha-sayanad-utthitau tau sakhibhih

drstau hrstau tadatvoditarati-lalitau kakkhatigih sasankau
radha-krsnau satrsnav api nija-nija dhamnyapta talpau smarami (38)

At the end of night, Vrnda, being afraid of the approach of day break, prompted the parrot and the myna to awaken Sri Sri Radha and Krsna from Their sleep. Although the birds sang sweetly, the songs were not pleasing, as they woke Radha and Krsna from Their sleep. The*sakhis* watched from a distance as the Couple awoke, looking very charming because of the deep love and affection They shared at that time. Being suspicious of the voice of the she-monkey, Kakkhati, and desirous to continue Their association, They gazed longingly at each other. Radha and Krsna then reluctantly departed for Their respective homes where They quietly lay down on Their own beds.

I worship Radha and Krsna by remembering this pastime. Remember this pastime and sing Krsna's names, then you will get the treasure of *krsna-prema* and Krsna's *dhama*.

Thus ends the Prathama-yama Sadhana *of the* Sri Bhajana-rahasya.

2 Dvitiya-yama Sadhana 6.00-8.30

Bhajana in the Morning
Sadhu-sange anartha-nivrtti (Removal of Anarthas in Association of Devotees)

There is no question of an auspicious or inauspicious time for chanting the holy names. The holy names are invested with all potencies as described in the *Siksastaka* (2):

namnam akari bahudha nija-sarva-saktis
tatrarpita niyamitah smarane na kalah

etadrsi tava krpa bhagavan mamapi
durdaivam idrsam ihajani nanuragah (1)

My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Krsna and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

Because people vary in their desires, You have mercifully distributed various

holy names. Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection. You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names.

The following prayer for attaining attachment for the holy name is given in the *Namastaka*(5):

aghadamana-yasodanandanau nandasunoh
kamalanayana gopicandra vrndavanendrah

pranata-karuna-krsnav ity aneka-svarupe
tvayi mama ratir-uccair-vardhatam namadheya (2)

O killer of the demon Agha! O son of Yasoda! O son of Nanda! O lotus-eyed one! O moon of the *gopis*! O lord of Vrndavana! O merciful to the submissive! O Krsna! You have mercifully manifested in various forms. May my attachment for You be greatly increased.

Krsna has invested full potencies in His holy names. According to *Skanda Purana:*

dana-vrata-tapas-tirtha-yatradinam ca yah sthitah
saktayo devamahatam sarva-papa-harah subhah

rajasuyasvamedhanam jñanasyadhyatma-vastunah
akrsya harina sarvah sthapitah svesu namasu (3)

Whatever potency to award auspiciousness and destroy sin may be found in the performance of charity, penances, austerities, visiting holy *tirthas*, worshiping demigods, performing Rajasuya or Asvamedha sacrifices, or the attainment of knowledge related to the soul, that potency has been invested in the holy name of Sri Hari.

The *Vaisvanara Samhita* confirms that there are no hard and fast rules regarding time or purity while chanting the holy names:

na desa-kala-niyamo
na saucasauca-nirnayah

param sankirtanad eva
rama rameti mucyate (4)

There is no restriction regarding place or time, nor is there consideration of purity or impurity; simply by the performance of *sankirtana*—chanting Rama Rama, or the Hare Krsna mantra—one can achieve the highest liberation.

The symptoms of misfortune are described in the *Srimad Bhagavatam* (3.9.7) as follows:

daivena te hata-dhiyo bhavatah prasangat
sarvasubhopasamanad vimukhendriya ye

kurvanti kama-sukha-lesa-lavaya dina
lobhabhibhuta-manaso 'kusalani sasvat (5)

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

Being distressed because of their inability to get even a bit of happiness from sense gratification, and overwhelmed by greed, they engage in inauspicious activities. Such people make no effort to engage in chanting and hearing Your glories.

The *Srimad Bhagavatam* (1.7.4-6) further says:

bhakti-yogena manasi
samyak pranihite 'male

apasyat purusam purnam
mayam ca tad-apasrayam

yaya sammohito jiva
atmanam tri-gunatmakam

paro 'pi manute 'nartham
tat-krtam cabhipadyate

anarthopasamam saksad
bhakti-yogam adhoksaje (6)

Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under His full control. Due to this external energy, the living entity, although transcendental to

the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service.

Krsna, the potency of Krsna, and the living entity, together constitute the Absolute Truth. Illusioned by *maya*, the living entity is bound by her. This is known as *anartha*. When the minute conscious living entity performs bhakti-yoga, all *anarthas* are destroyed and he attains *krsna-prema*. This truth has been realized by Vyasadeva by his full absorption in the Lord's name etc. He thereafter revealed the process of bhakti-yoga in the *Srimad Bhagavatam*.

In the *àmnaya-sutra*, four types of misfortune or *anarthas* are described:

mayamugdhasya jivasya
jñeyo 'narthas catur vidhah

hrddaurbbalyam caparadho
'sat-trsna tattva-vibhramah (7)

The living entity attracted by *maya* is attributed with four types of *anarthas: hrdaya-daurbalya* (weakness of the heart), *aparadha* (all kinds of offenses), *asat-trsna* (material desires), and *tattva-vibhrama* (illusion about spiritual knowledge).

These *anarthas* lead to material bondage, which leads to miseries.

Illusion about spiritual knowledge is of four types:

sva-tattve para-tattve ca
sadhya-sadhana-tattvayoh

virodhi-visaye caiva
tattva-bhramas catur-vidhah (8)

Sva-tattva bhrama (illusion about one's own identity), *paratattva-bhrama* (illusion about the Supreme Personality of Godhead), *sadhya-sadhana-bhrama* (illusion about the processes of*sadhana* and *prema-bhakti*), and *virodhi-visaya-bhrama* (illusion regarding subjects unfavorable to Krsna consciousness) are the four kinds of illusion found in conditioned souls.

Material desires are of four types:

aihikesvaisana para-
trikesu caisana 'subha

bhuti-vañcha mumuksa ca
hy asat-trsnas catur-vidhah (9)

Desire for material objects, desire for heavenly comforts, desire for mystic powers, and desire for liberation are the four types of material desires.

Offenses are of four types:

krsna-nama-svarupesu
tadiya-cit-kanesu ca

jñeya budha-ganair nityam
aparadhas catur-vidhah (10)

Offenses towards the name, offenses toward the form of the Lord, offenses towards the devotees, and offenses towards other living entities are the four kinds of offenses.

Weakness of the heart is of four types:

tucchasaktih kutinati
mat saryam sva-pratisthata

hrd-daurbalyam budhaih sasvaj
jñeyam kila catur-vidham (11)

Intelligent persons know the four kinds of weakness of the heart as follows: attachment to objects not related to Krsna, deceitfulness or fault-finding, enviousness, and desire for fame.

These *anarthas* give birth to six enemies—*kama*, *krodha*, *lobha*, *moha*, *mada*, and *matsarya*—that is, lust, anger, greed, illusion, pride, and envy.
These *anarthas* also beget six waves—*soka*, *moha*, *ksut*, *pipasa*, *jara*, and *mrtyu* —that is, distress, illusion, hunger, thirst, old age, and death.

The creeper of devotion can never grow as long as one cannot give up these *anarthas*.

All *anarthas*, however, go far away by the performance of *nama-sankirtana*. As stated in the*Srimad Bhagavatam* (1.1.14):

apannah samsrtim ghoram
yan-nama vivaso grnan

tatah sadyo vimucyeta
yad bibheti svayam bhayam (12)

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified.

The *Srimad Bhagavatam* (11.2.37) further states:

bhayam dvitiyabhinivesatah syad
isad apetasya viparyayo 'smrtih

tan-mayayato budha abhajet tam
bhaktyaikayesam guru-devatatma (13)

When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed.

In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called *viparyayah asmrtih*. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity, and source of life. He thus worships the Lord by the process of unalloyed devotional service.

One who desires to achieve Krsna's mercy should take shelter of a bona fide guru. When he engages in undivided devotional service under the guru's direction, he ultimately attains Krsna.

The characteristics of bhakti-yoga are described in the *Srimad Bhagavatam* (1.2.12 and 1.2.7) as follows:

tac chraddadhana munayo
jñana-vairagya-yuktaya

pasyanty atmani catmanam
bhaktya sruta-grhitaya

vasudeve bhagavati
bhakti-yogah prayojitah

janayaty asu vairagyam
jñanam ca yad ahaitukam (14)

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes the Absolute Truth by rendering devotional service in terms of what he has heard from the *Vedanta-sruti*. By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world.

After receiving the mercy of the sadhu, as one chants the holy name with faith, he becomes averse to material conceptions and realizes his eternal constitutional position. This is known as the highest platform of bhakti-yoga. As one gradually advances through the different stages of bhakti, one achieves this stage of perfection.

The circumstances favorable for bhakti are described in the *Srimad Bhagavatam* (2.9.36):

etavad eva jijñasyam
tattva-jijñasunatmanah

anvaya-vyatirekabhyam
yat syat sarvatra sarvada (15)

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

There are two ways for becoming free of *anarthas*—directly, by following the rules, and indirectly, by following the restrictions.

The means of getting freed from the three *anarthas*—material desires, weakness of the heart, and offenses—are described beginning with the following verses from the *Upadesamrta*.

The six urges which are unfavorable in bhakti are listed in the first verse:

vaco vegam manasah krodha-vegam
jihva-vegam udaropastha-vegam

etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat (16)

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

The above mentioned urges disrupt one's *bhajana*. Therefore, one must make repeated efforts to control these urges. After controlling these urges one should worship Radha-Krsna in a secluded place.

The six obstacles to advancement in bhakti are given in the second verse:

atyaharah prayasas ca
prajalpo niyamagrahah

jana-sangas ca laulyam ca
sadbhir bhaktir vinasyati (17)

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to

obtain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Krsna consciousness, and (6) being greedy for mundane achievements.

The six kinds of association which nourish bhakti are described in the fourth verse:

dadati pratigrhnati
guhyam akhyati prcchati

bhunkte bhojayate caiva
sad-vidham priti-laksanam (18)

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting food, and offering food are the six symptoms of love shared by one devotee and another.

These six kinds of association, when exchanged between devotees, increase one's devotion. But, if this association is shared with nondevotees, one's devotion diminishes.

Lord Caitanya Mahaprabhu has prohibited one from even seeing a materialistic sense enjoyer or a woman with the mood of enjoyment in the following words from *Sri Caitanya-candrodaya-nataka:*

niskiñcanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya

sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu (19)

Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than willingly drinking poison.

Offending sadhus is prohibited. It is offensive to see a Vaisnava according to material conceptions. In the *Upadesamrta* (6) it is said:

drstaih svabhava-janitair vapusas ca dosair
na prakrtatvam iha bhakta-janasya pasyet

gangambhasam na khalu budbuda-phena-pankair
brahma-dravatvam apagacchati nira-dharmaih (20)

Being situated in his original Krsna conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam, and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

The devotees situated in transcendence do not commit sinful activities. Even if some sins remain within the devotee, they will soon vanish.

According to the *Manah-siksa* (7), one should give up one's mischievous mentality in the form of desire for fame and deceitful fault-finding:

pratisthasa dhrsta svapacaramani me hrdi natet
katham sadhu-prema sprsati sucir-etan-nanu manah

sada tvam sevasva prabhu-dayita-samanta-matulam
yatha tam niskasya tvaritam iha tam vesayati sah (21)

O mind, a shameless, low-born prostitute who eats dog meat is flagrantly dancing in my heart in the form of desire for fame. How then can pure love of Krsna ever find a place in my heart? Just serve the devotees of Krsna, who are His dear unparalleled commanders, so they can drive out this prostitute and enthrone pure love within my heart.

The *Manah-siksa* (6) further says:

areh cetah prodyat kapata kutinati bhara-khara-
ksaran-mutre snatva dahasi katham atmanam api mam

sada tvam gandharva giridhara-pada-prema-vilasat
sudhambhodhau snatva svam api nitarat mañca sukhaya (22)

O mind, why are you scorching us both by bathing in the prominent defects of deceit and fault-finding? These arise out of duality and are like the oozing urine of a donkey. You should always bathe in the nectarine ocean of *prema-bhakti* arising from the lotus feet of Sri Sri Gandarvika Giridhari, and thus give us both endless pleasure.

One should endeavor to give up duplicity and the desire for fame. Only then can one get strong attachment for chanting the holy name.

The ten offenses in chanting the holy name must be given up. They are described in the*Padma Purana, Svarga-khanda:*

satam ninda namnah paramam aparadham vitanute
yatah khyatim yatam katham u sahate tad-vigarham

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Krsna *maha-mantra* is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Krsna *maha-mantra*. If one does so, he is an offender. The Nama-prabhu, who is identical with Krsna, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second *namaparadha* is described as follows:

sivasya sri-visnor ya iha guna-namadi-sakalam
dhiya bhinnam pasyet sa khalu hari-namahita-karah

In this material world, the holy name of Visnu is all-auspicious. Visnu's name, form, qualities, and pastimes are all transcendental absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities, and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Siva to be as good as the name of Lord Visnu—or, in other words, to think Lord Siva and the other demigods to be other forms of God and therefore equal to Visnu—is also blasphemous. This is the second offense at the lotus feet of the Lord.

guror avajña sruti-sastra-nindanam
tathartha-vadah hari-namni kalpanam

The third offense at the lotus feet of the holy name is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense is to blaspheme Vedic literatures, such as the four *Vedas* and the *Puranas*. The fifth offense is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

namno balad yasya hi papa-buddhir
na vidyate tasya yamair hi suddhih

To think that since the Hare Krsna mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare

Krsna mantra to neutralize them is the greatest offense at the lotus feet of *hari-nama*.

The eighth offense is stated thus:

dharma-vrata-tyaga-hutadi-sarva-
subha-kriya-samyam api pramadah.

It is offensive to consider chanting the Hare Krsna mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows, practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Krsna *maha-mantra* must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

asraddadhane vimukhe 'py asrnvati
yas copadesah siva-namaparadhah

It is an offense to preach the glories of the holy name among persons who have no faith in the subject matter.

Such people should be given the chance to hear the chanting of the Hare Krsna mantra, but in the beginning they should not be instructed about the glories of the holy name. By constant hearing of the holy name, their hearts will be

purified, and then they will be able to understand the transcendental glories of the holy name.

The tenth offense is as follows:

srute 'pi nama-mahatmye yah priti-rahito narah
aham-mamadi-paramo namni so 'py aparadha-krt (23)

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking, “I am this body and everything belonging to this body is mine (*aham mameti*),” and does not show respect and love for the chanting of the Hare Krsna *maha-mantra*, that is an offense.

O brother, sincerely try to give up these offenses and chant the holy name with intelligence.

One is prohibited from false renunciation. In the *Bhakti-rasamrta-sindhu* it is stated:

prapañcikataya buddhya
hari-sambandhi-vastunah

mumuksubhih parityago
vairagyam phalgu kathyate (24)

When persons eager to achieve liberation renounce things related to the Supreme Personality of Godhead, thinking them to be material, their renunciation is called *phalgu*, or incomplete.

One who has attained the qualification for chanting the holy name gives up all fruitive activities. In the *Srimad Bhagavatam* (11.5.41) it is said:

devarsi-bhutapta-nrnam pit¢nam
na kinkaro nayam rni ca rajan

sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam (25)

One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's departed forefathers.

According to the *Padma Purana*, one should give up *niyamagrahah* and yet follow the essence of *niyama*.

smartavyah satatam visnur
vismartavyo na jatucit

sarve vidhi-nisedhah syur
etayor eva kinkarah (26)

Visnu, or Krsna, should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the *sastras* should be servants to these two principles.

One should refrain from atonement in relation to *karma* and *jñana*. The *Padma Purana* gives the following statement:

harer apy aparadhan yah kuryad dvi-pada-pam salah
namasrayah kadacit syat taraty eva sa namatah

namno 'pi sarva-suhrdo hy aparadhat pataty adhah
namaparadha-yuktanam namany eva haranty-agham

avisranta prayuktani tany evarthakarani ca (27)

The lowest of human beings who commit offenses at the lotus feet of Sri Hari will certainly cross the material ocean if they somehow take shelter of the holy name. However, those who commit offenses against the holy name, the well-wisher of all, certainly fall down. They are freed from their offense only by continually chanting the holy name. Indeed, one can attain all types of perfection by continuous chanting.

One should try to achieve knowledge of both Krsna and oneself. One first attains knowledge of Krsna's form, then attributes, and then pastimes as stated in *Catuh-sloki Bhagavatam*begining with (2.9.33):

aham evasam evagre

nanyad yat sad-asat param

pascad aham yad etac ca
yo 'vasisyeta so 'smy aham (28)

Brahma, it is I, the Personality of Godhead, who existed before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

The personification of transcendental truth, Sri Krsna, is eternal and ever-existing. All other manifestations, spiritual and material, are the result of His various potencies. Lord Krsna, who is like the transcendental sun, remains as the eternal truth after the universal destruction. This is the basis of the philosophy of *acintya bhedabheda tattva*.

Knowledge of the form of *maya-sakti* and *jiva-sakti* is found in the *Srimad Bhagavatam*(2.9.34):

rte 'rtham yat pratiyeta
na pratiyeta catmani

tad vidyad atmano mayam
yathabhaso yatha tamah (29)

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

The energy of Krsna known as *maya-sakti* is simultaneously one with and different from Krsna. *Maya-sakti* arises from, but is different from, the internal energy (*cit-sakti*). *Maya-sakti*, the shadow of the internal energy, acts through the three modes of nature, which are the cause of this material world. In the material world the ignorant living entities are bound by temporary activities.

Even though the spirit soul and this material world are simultaneously one with and different from Krsna, still, Krsna in His eternal form exists separately.
The *Srimad Bhagavatam*(2.9.35) states:

yatha mahanti bhutani
bhutesuccavacesv anu

pravistany apravistani
tatha tesu na tesv aham (30)

O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

Knowledge of the form of Krsna's name is given in the *Bhakti-rasamrta-sindhu:*

nama cintamanih krsnas
caitanya-rasa-vigrahah

purnah suddho nitya-mukto
'bhinnatvan nama-naminoh (31)

The holy name of Krsna is transcendentally blissful. It bestows all spiritual benedictions, for it is Krsna Himself, the reservoir of all pleasure. Krsna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krsna Himself. Since Krsna's name is not contaminated by the material qualities, and there is no question of its being involved with *maya*, Krsna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krsna and Krsna Himself are identical.

The *Bhakti-rasamrta-sindhu* further says:

atah sri-krsna-namadi
na bhaved grahyam indriyaih

sevonmukhe hi jihvadau
svayam eva sphuraty adah (32)

Because Krsna's form, qualities pastimes, etc. are all on the absolute platform, material senses cannot therefore appreciate them. When a conditioned soul is awakened to Krsna consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified and one gradually comes to understand who Krsna really is.

According to the *Srimad Bhagavatam* (11.21.2), one should practice chanting the holy name according to his qualification.

sve sve 'dhikare ya nistha

sa gunah parikirtitah

viparyayas tu dosah syad
ubhayor esa niscayah (33)

Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

Qualifications for chanting the holy name are given in the *Srimad Bhagavatam* (11.20.27/8):

jata-sraddho mat-kathasu
nirvinnah sarva-karmasu

veda duhkhatmakan kaman
parityage 'py anisvarah

tato bhajeta mam pritah
sraddhalur drdha-niscayah

jusamanas ca tan kaman
duhkhodarkams ca garhayan (34)

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee remains happy and worships Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.

One should try to attain the six qualities favorable for performing *bhajana*. These qualities are given in the *Upadesamrta* (3):

utsahan niscayad dhairyat
tat-tat-karma-pravartanat

sanga-tyagat sato vrtteh
sadbhir bhaktih prasidhyati (35)

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles (such as *sravanam kirtanam visnoh smaranam* —hearing, chanting, and remembering Krsna), (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous *acaryas*. These six principles undoubtedly assure the complete success of pure devotional service.

One must strive to achieve the association of pure devotees. In the *Srimad Bhagavatam*(3.25.25) it is said:

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah

taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati (36)

In the association of pure devotees, discussion of the pastimes and activities of

the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. He then gradually attains *sraddha*(attachment), *rati* (*bhava*), and bhakti (*prema-bhakti*).

How to associate with devotees is mentioned in the *Upadesamrta* (5):

krsneti yasya giri tam manasadriyeta
diksasti cet pranatibhis ca bhajantam isam

susrusaya bhajana-vijñam ananyam anya-
nindadi-sunya-hrdam ipsita-sanga-labdhya (37)

One should mentally honor the devotee who chants the holy name of Lord Krsna, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*diksa*) and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

Such a pure devotee sees everyone as the eternal servant of Krsna.

One should pass his life in the mood of *yukta-vairagya* and chant the holy name. As stated in *Bhakti-rasamrta-sindhu:*

anasaktasya visayan

yatharham upayuñjatah

nirbandhah krsna-sambandhe
yuktam vairagyam ucyate (38)

When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness.

The *Srimad Bhagavatam* (7.11.32) further says:

vrttya sva-bhava-krtaya
vartamanah sva-karma-krt

hitva sva-bhava-jam karma
sanair nirgunatam iyat (39)

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the *niskama* stage.

One should live free from sin and take shelter of the holy name.

This art of living is mentioned in the *Srimad Bhagavatam* (11.7.39):

prana-vrttyaiva santusyen
munir naivendriya-priyaih

jñanam yatha na nasyeta
navakiryeta van-manah (40)

A learned sage should take his satisfaction in the simple maintenance of his existence and should not seek satisfaction through gratifying the material senses. In other words, one should care for the material body in such a way that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization.

One should live in such a way that he can avoid useless activities. In this way one should give up the propensity for material sense enjoyment. One should nourish himself in such a way that the tongue and mind do not deviate from *yukta-vairagya*.

One should be especially careful regarding his association. The *Hari-bhakti-sudhodaya*(2.13) gives the following reason:

yasya yat sangatih pumso
manivat syat sa tad gunah

svakularddhyai tato dhiman
svayuthany eva samsrayet (41)

As the qualities of a nearby object are reflected in a crystal, one similarly takes on the qualities of a person with whom he associates. Therefore, a wise person should take shelter of those sadhus who are more advanced, affectionate, and have the same temperament.

One should carefully follow the path of the *mahajanas* as described in the *Skanda Purana:*

sa mrgyah sreyasam hetuh
panthah santapavarjitah

anavapta-sramam purve
yena santah pratasthire (42)

One should strictly follow the easy path which the previous *mahajanas* have accepted. That path bestows great auspiciousness and is devoid of all misery.

The path given in the *Vedas* is the real path of bhakti. As stated in the *Brahma-yamala:*

sruti-smrti-puranadi
pañcaratra-vidhim vina

aikantiki harer bhaktir
utpatayaiva kalpyate (43)

Devotional service to the Lord that ignores the authorized Vedic literatures like the*Upanisads*, *Puranas*, *Narada-pañcaratra*, etc., is simply an unnecessary disturbance in society.

One can easily progress by accepting the path given by the *mahajanas*. One who acts according to his own ideas will meet with disturbance and ruin. If one

makes no effort to become free from *anarthas* he will meet with misfortune, being unable to receive the mercy of the holy name. Without receiving the mercy of the name, one will be unable to remove his*anarthas* despite repeated attempts. But, if one cries sincerely at the lotus feet of the name, then within a few days all *anarthas* will vanish. After giving up *anarthas*, one should fully engage in hearing and chanting, taking complete shelter of the holy name.

The endeavors of one performing resolute *bhajana* are described in the *Hari-bhakti-vilasa:*

evam ekantinam prayah
kirtanam smaranam prabhoh

kurvatah parama-pritya
krtyamanyan na rocyate

bhavena kenacit prestha
sri-murter anghri sevane

syadicchaisam sva-mantrena
sva-rasenaiva tad vidhih

vihitesv eva nityesu
pravartante svayam hi te

sarva-tyagepy aheyayah
sarvanartha-bhuvas ca te

kuryuh pratistha-visthayah
yatnam asparsane varam

prabhate cardharate ca
madhyahne divasaksaye

kirtayanti harim ye vai

na tesam anya-sadhanam (44)

The devotees whose minds are fixed on hearing and chanting Krsna's glories in pure love have no taste for other activities. Serving their beloved Deities with their *diksa* mantras stimulates their taste for *svarasiki bhajana* (worship according to their particular *rasa*). The activities of such a *raganuga* bhakta arise out of spontaneous devotion for Krsna. Still, his activities are never contrary to *sastric* injunctions.

Even if one can give up all material desires, the desire for fame is very difficult to give up. This desire for fame, which is compared to stool, is the root cause of all *anarthas*. Therefore, one should carefully avoid touching this stool in the form of desire for fame.

In the early morning, at dawn, midday, and midnight, one who gives up his *anarthas* and engages in hearing and chanting, easily obtains the mercy of Lord Krsna. Those who chant the holy name with full faith in the association of devotees are freed from *anarthas* and reach the stage of *nistha*.

Remember Krsna's eternal pastimes in the morning, and gradually you will attain *bhava*. In the *Govinda-lilamrta* it is said:

radham snata-vibhusitam vrajapayahutam sakhibhih prage
tad-gehe vihitanna-paka-racanam krsnavasesanam

krsnam buddham avapta-dhenu-sadanam nirvyudha-go-dohanam
susnatam krta-bhojanam saha-caraistam catha tam casrye (45)

I take shelter of Srimati Radharani. After finishing Her ablutions and ornamenting Her body, Radharani is called early in the morning by Mother Yasoda. Radha, along with Her girl friends, then goes to the house of Mother Yasoda and prepares varieties of delicious foodstuffs which are offered to Krsna. Radharani then takes Krsna's remnants. During this time Radha occasionally gets the chance to meet Krsna.

I also take shelter of Krsna. After awakening from His bed early in the morning, Krsna first goes to the cowshed to milk the cows. Following His daily routine, Krsna then returns home, and after taking bath, He takes His meals in the company of His cowherd friends.

Remember this pastime in the morning, and overwhelmed with love, chant the holy name in the association of devotees. Then within a short time, *bhava* (transcendental emotions) will be awakened.

Thus ends the Dvitiya-yama Sadhana *of the* Sri Bhajana-rahasya.

3 Trtiya-yama Sadhana 8.30-11.00

Bhajana at Forenoon
Nistha-bhajana (Bhajana with Firm Faith)

The qualification and procedure for performing *nama-kirtana* is stated in the *Siksastaka* (3) as follows:

trnad api sunicena
taror iva sahisnuna

amanina manadena
kirtaniyah sada harih (1)

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.

O Svarupa Damodara and Ramananda Raya, hear from Me the symptoms of how one should chant the Hare Krsna *maha-mantra* to awaken very easily one's dormant love for Krsna. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways. When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water. The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others. Although a Vaisnava is the most exalted

person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Krsna.

The six symptoms of surrender according to *Vaisnava-tantra* are:

anukulyasya sankalpah
pratikulyasya varjanam

raksisyatiti visvaso
goptrtve varanam tatha

atma-niksepa-karpanye
sad-vidha saranagatih (2)

The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Krsna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility.

The *Mukunda-mala-stotra* (37) says one must first give up his identification with the material body:

idam sariram sata-sandhi-jarjaram
pataty avasyam parinam-apesalam

kim ausadham prcchasi mudha durmate
niramayam krsna-rasayanam piba (3)

One should give up the false identification with the material body which is made of five material elements and has hundreds of joints which will wear out. One day this body will fall dead with the result that it will be turned to ashes or an insect's stool. At that time everyone will see the body as despicable, therefore it is unwise to have attachment for this body. O mind, hear my truthful words! The powerful medicine to cure this material disease is to continually drink the nectar of Krsna's name.

One should become tolerant like a tree and compassionate to all living entities. As stated by Lord Brahma in the *Srimad Bhagavatam* (3.9.12):

natiprasidati tathopacitopacarair
aradhitah sura-ganair hrdi baddha-kamaih

yat sarva-bhuta-dayayasad-alabhyayaiko
nana-janesv avahitah suhrd antar-atma (4)

My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the nondevotee.

The act of giving respect to the devotees is glorified in these words from the *Mukunda-mala-stotra* (35):

srnvan sato bhagavato guna-kirtanani
dehe na yasya pulakodgama-roma-rajih

notpadyate nayanayor vimalambu-mala
dhik tasya jivitam aho purusadhamasya (5)

If one hears glorification of Krsna's name, form and qualities from the mouth of a devotee and even then his hairs do not stand erect nor do tears of ecstasy flow from his eyes, then what is the use to maintain such a life?

Knowledge of Krsna's glories is given in *Mukunda-mala-stotra* (43):

krsno raksati no jagat-traya-guruh krsno hi visvambharah
krsnad eva samutthitam jagad idam krsne layamgacchati

krsne tisthati visvam etad akhilam krsnasya dasa vayam
krsnenakhila sad-gatir-vitarita krsnaya tasmai namah (6)

May the spiritual master of the three worlds, Sri Krsna, protect us all. Krsna is also known as Visvambhara, for He maintains this world after He Himself manifests it and, in time, destroys it. The entire creation is situated in Krsna, and we are therefore all His servants. The wealth of the world is distributed by Him. Let us offer our obeisances with full faith unto Sri Krsna, who awards one the ultimate goal.

You have taken birth for the purpose of performing devotional service to Krsna. Indeed, everything in this world other than devotional service to Krsna is false.

Eagerness for Krsna-bhakti is also described in the *Mukunda-mala-stotra* (33):

krsna tvadiya-pada-pankaja-pañjarantam
adyaiva visatu me manasa-raja-hamsah

prana-prayana-samaye kapha-vata-pittaih
kanthavarodhana-vidhau smaranam kutas te (7)

My Lord Krsna, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked up in their network; otherwise at the time of my final breath, when my throat is choked up with cough, how will it be possible to think of You?

In such a condition, Your holy name will not manifest on my tongue. If I leave my body then without remembering You, how will I attain You?

One should practice humility as described in the following six verses from *Stotra-ratna:*

na dharma-nistho 'smi na catma-vedi
na bhaktimams tvac-caranaravinde

akiñcano 'nanya-gatih saranya
tvat-pada-mulam saranam prapadye (8)

O Hari! I have no faith in religious principles, and I have no knowledge of the soul. Furthermore, I have no devotion to Your lotus feet. I am utterly destitute, a rogue with no idea of the goal of life. In this way I always cheat myself. You however, are the deliverer of the fallen, and I am an insignificant fallen soul.

Therefore, You are the only goal of my life. Having achieved Your lotus feet I take shelter of You, for You are my eternal Lord, and I am Your servant.

na ninditam karma tad asti loke
sahasraso yan na maya vyadhayi

so 'ham vipakavasare mukunda
krandami sampraty agatis tavagre (9)

There is no sin in this world which I have not committed thousands and thousands of times. The results of those sinful activities are now beginning to fructify, and they are churning me in this material ocean. O Mukunda! Seeing no other path, I am crying again and again before You. Punish me as You think fit, because You are the giver of punishment, and You are my Lord.

nimajjato 'nanta-bhavarnavantas
ciraya me kulam ivasi labdhah

tvayapi labdham bhagavann idanim
anuttamam patram idam dayayah (10)

O Ananta! O Hari! I have been drowning in this material ocean since time immemorial. I have been swimming and swimming, but I have not found the end of this great and fathomless material ocean. While drowning, I cried out in distress, “Help! Someone rescue me!”. At that time You came, and, as I understood Your lotus feet as the shore of this ocean, a seed of hope arose in my heart. O Hari, You are the most compassionate! In me You have certainly found the most appropriate recipient for Your mercy.

bhavantam evanucaran nirantarah
prasanta-nihsesa-mano-rathantarah

kadaham aikantika-nitya-kinkarah
praharsayisyami sanatha-jivitam (11)

By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?

O Hari, being evil-minded and seeing no other refuge, I have taken shelter of Your lotus feet. I have now come to know that You are my Lord. You are the Lord of the universe and I am Your eternal servant. When will that day come when I will realise myself as Your eternal servant? When will my material desires be completely destroyed so that I will spontaneously serve You to Your satisfaction?

aparadha-sahasra-bhajanam
patitam bhima-bhavarnavodare

agatim saranagatam hare
krpaya kevalam atmasat-kuru (12)

O Hari! I am an offender, and therefore I am always punishable. I have all bad qualities, and I am guilty of committing thousands and thousands of offenses. I am drowning inside this terrible, turbulent ocean of material existence. I have lost my way, and I desire to find the right path. O Hari, I have taken shelter of Your lotus feet out of fear. Please accept me as Your own. O Lord, Your vow is that You will definitely liberate anyone from material bondage who takes shelter of You.

na mrsa paramartham eva me
srnu vijñapanam ekam agratah

yadi me na dayisyase tada
dayaniyas tava natha durlabhah (13)

O Hari! Let me submit one humble request before You. Be merciful and kindly hear my words. This is not a meaningless request, but it is confidential, having come from my heart. I am wretched, and You are most merciful. Therefore, You are the most capable person to bestow mercy. As You confer Your mercy unto one who is very fallen, I am a suitable candidate for Your mercy. If You ignore me, then it will be very, very difficult to find a more suitable candidate for Your mercy.

Humility free from the desire for honor is described in the following verse from *Stotra-ratna:*

amaryadah ksudras cala matir asuya-prasava-bhuh
krtaghno durmani smara-para-vaso vañcana-parah

nrsamsah papisthah katham aham ito duhkha-jaladher
aparad uttirnas tava paricareyam caranayoh (14)

I am always transgressing the injunctions of the *Vedas*. I am degraded, fickle-minded, always envious, ungrateful, proud and sinful. I am controlled by lust and always engaged in cheating. In this condition how will I cross this ocean of material suffering and engage in the service of Your lotus feet?

Respect for devotees is described in *Stotra-ratna:*

tava dasya-sukhaika-sanginam
bhavanesv astv api kita-janma me

itaravasathesu ma sma bhud
api me janma catur-mukhatmana (15)

Performing activities according to the Vedic injunctions, the living entities take birth again and again within this material world. Similarly, I may also take birth again according to my past activities, or by Your will. O Purusottama, kindly hear this one request! I pray that if I again take birth, let it be in the house of Your servant even as a worm and I will be satisfied at heart. I have no desire to take birth with the opulence of Lord Brahma in the house of one averse to You. With folded hands I am offering You this humble prayer.

Humility out of self-surrender is also described in the *Stotra-ratna:*

vapur-adisu yo 'pi ko 'pi va
gunato 'sani yatha-tatha-vidhah

tad aham tava pada-padmayor
aham adyaiva maya samarpitah (16)

In this world there are bodily distinctions such as man and woman, and there are four different *varnas* and four *asramas* divided according to the three modes of nature—goodness, passion and ignorance. In this way there are countless varieties of bodies. O Lord of my life! Whatever body I must reside in and whatever condition doesn't matter, for I now surrender myself at Your lotus feet.

From now on I have nothing left that I consider mine.

Sincere humility is described in the *Krsna-karnamrta* (30):

nibaddha-murddhañjalir esa yace
nirandhra-dainyonnati-mukta-kantham

daya-nidhe deva bhavat kataksam
daksinyalesena sakrn nisiñca (17)

With folded hands this rascal cries, and without hesitation, sincerely offers his prayers to You. In a sobbing voice I pray, "O merciful Lord, please be kind to me! Just once cast Your merciful glance on me and thus save my life."

Gradually one can perform *kirtana* taking shelter of the conjugal *rasa*. The following statement is found in the *Krsna-karnamrta* (29):

mayi prasadam madhuraih kataksair
vamsi-ninadanucarair-vidhehi

tvayi prasanne kim iha parair nas
tvayaprasanne kim iha parair nah (18)

O Lord, kindly bestow upon me mercy in the form of Your side-long glance followed by the sweet sound of Your flute. When You are pleased with me, even if others are displeased, it doesn't matter. But when You are displeased with me, even if others are pleased, then what is the benefit for me?

In this way, by performing *kirtana* with firm faith, one soon attains the stage of *ruci*(transcendental taste), and then gradually he attains *prema*.

One should remember the *purvahna* (forenoon) pastime while chanting. The following description is given in the *Govinda-lilamrta:*

purvahne dhenu-mitrair vipinam anusrtam gostha-lokanuyatam
krsnam radhapti-lolam tad abhisrti-krte prapta-tat-kunda-tiram

radham calokya krsnam krta-grha-gamanam aryayarkarcanayai
distam krsna-pravrtyai prahita-nija-sakhi-vartma-netram smarami

I remember Sri Krsna, who in the forenoon goes to the forest followed by the cowherd boys and the cows. Nanda Maharaja, Yasoda and other Vrajavasis also follow along. Being anxious to meet Radharani, Krsna leaves the cowherd boys and cows behind and comes to the banks of Radha-kunda.

I also remember Srimati Radharani, who returns to Her home from Nanda-grama after She has caught a glimpse of Krsna's signal indicating Their future meeting. Her mother-in-law, Jatila, orders Her to worship the sun-god. Radharani casts Her eyes down the pathway by which Her *sakhis* will return with information about Krsna's location which She eagerly awaits.

Thus ends the Trtiya-yama Sadhana *of the* Sri Bhajana-rahasya.

4 Caturtha-yama Sadhana 11.00-15.30

Bhajana at Midday
Ruci-bhajana (Taste for Bhajana)

One who chants the holy names has no desire other than unalloyed devotion to Krsna. This is confirmed in the *Siksastaka* (4) as follows:

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye

mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi (1)

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

Home and paraphernalia, disciples, wealth in the form of animals and grains, wife, sons, servants, maidservants, relatives, fruitive activities described in flowery words, and beautiful women are all considered important objects in the material world. I, however, have no desire to obtain these things. O Krsna, I aspire only for Your mercy in the form of pure devotion for You. The natural symptom of love is that a devotee who has love of Godhead thinks, “I do not have even a scent of love for Krsna.”

According to *Srimad Bhagavatam* (3.9.6), materialistic wealth is an impediment to devotion:

tavad bhayam dravina-deha-suhrn-nimittam
sokah sprha paribhavo vipulas ca lobhah

tavan mamety asad-avagraha arti-mulam
yavan na te 'nghrim abhayam pravrnita lokah (2)

O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body, and friends; they are filled with lamentation and unlawful desires; and they avariciously base their undertakings on the perishable conceptions of "my" and "mine". As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

Krsna is the Lord of lords. By worshiping Him, all the demigods are also simultaneously worshiped. As stated in the *Srimad Bhagavatam* (4.31.14):

yatha taror-mula-nisecanena
trpyanti tat-skandha-bhujopasakhah

pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya (3)

As pouring water on the root of a tree energizes the trunk, branches, and twigs, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

The unalloyed devotees have no activity other than serving Krsna. In the *Padma Purana* it is said:

harir eva sada radhyah
sarva-devesvaresvarah

itare brahma-rudradya
navajñeyah kadacana (4)

Krsna, or Hari, is the master of all demigods, and therefore He is always worshipable. But this does not mean that one should not offer respect to the demigods headed by Brahma and Siva.

Under the pretext of preaching one should not initiate unqualified disciples simply to increase his number of followers. It is said in the *Srimad Bhagavatam* (7.13.8):

na sisyan anubadhnita
granthan naivabhyased bahun

na vyakhyam upayuñjita
narambhan arabhet kvacit (5)

A sannyasi must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books (nondevotional) or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

One who has a taste for the holy name does not want such things.

Unalloyed, uninterrupted devotional service is recommended in the *Srimad Bhagavatam*(1.2.14):

tasmad ekena manasa
bhagavan satvatam patih

srotavyah kirtitavyas ca
dhyeyah pujyas ca nityada (6)

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember, and worship the Personality of Godhead, who is the protector of the devotees.

Engage in hearing and chanting Krsna's name, form, and attributes with undivided attention, and at the same time try to destroy your *anarthas*. Then the creeper of devotion will quickly bear fruit.

According to the *Padma Purana*, one should not be agitated by scarcity or loss of desired objects:

alabdhe va vinaste va
bhaksyacchadana-sadhane

aviklava-matir bhutva

harim eva dhiya smaret (7)

The mind of one who has taken shelter of the holy name is undisturbed even if food and clothes are not easily obtained or if they are obtained but then lost. Leaving behind all material attachments, he takes complete shelter of Govinda.

The procedure for giving up grief is explained in the *Padma Purana*:

sokamarsadibhir bhavair
akrantam yasya manasam

katham tasya mukundasya
sphurttih sambhavana bhavet (8)

Within the heart of one who is full of anger or pride, or lamentation on the state of his wife or sons, there is no possibility of Krsna being manifest.

One should accept only those things necessary for his devotional life, as stated in the*Naradiya Purana:*

yavata syat sva-nirvahah
svikuryat tavad arthavit

adhikye nyunatayañca
cyavate paramarthatah (9)

If the devotee accepts those things necessary for the maintenance of his life, it does not mean he is a sense enjoyer. The devotee neither accepts too much nor too little, for that hampers his progress towards his goal.

Symptoms of the development of unalloyed devotion are given in the *Srimad Bhagavatam*(11.2.42):

bhaktih paresanubhavo viraktir
anyatra caisa trika eka-kalah

prapadyamanasya yathasnatah syus
tustih pustih ksud-apayo 'nu-ghasam (10)

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way as pleasure, nourishment, and relief from hunger come simultaneously and increasingly, with each bite for a person engaged in eating.

As one progresses in this way he offers prayers similar to Prahlada Maharaja's in the *Srimad Bhagavatam* (7.9.39):

naitan manas tava kathasu vikuntha-natha
sampriyate durita-dustam asadhu tivram

kamaturam harsa-soka-bhayaisanartam
tasmin katham tava gatim vimrsami dinah (11)

My dear Lord of the Vaikuntha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?

O Krsna! How will I get attachment for topics concerning You? And how will I meditate on Your pastimes?

The *Srimad Bhagavatam* (7.9.40) explains how a living entity attracted to sense objects such as form and taste is completely vanquished:

jihvaikato 'cyuta vikarsati mavitrpta
sisno 'nyatas tvag-udaram sravanam kutascit

ghrano 'nyatas capala-drk kva ca karma-saktir
bahvyah sapatnya iva geha-patim lunanti (12)

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, the ear, not attempting to hear about You, is generally attracted to useless talks. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

O son of Nanda, in this state how will I be able to remember Your pastimes?

The devotee prays to obtain the association of the Vrajavasis as spoken by Lord Brahma in the *Srimad Bhagavatam* (10.14.30):

tad astu me natha sa bhuri-bhago
bhave 'tra vanyatra tu va tirascam

yenaham eko 'pi bhavaj-jananam
bhutva niseve tava pada-pallavam (13)

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahma or in another life, wherever I take birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

O Lord, if I take birth in this land of Vrndavana or in any other universe, or if I take birth as a bird or animal anywhere within Your creation, my only desire is that I may be able to serve You in various ways in the association of Your devotees.

One should consider the four goals of life (*dharma*, *artha*, *kama*, and *moksa*) insignificant. Uddhava explains this in the *Srimad Bhagavatam* (3.4.15):

ko nv isa te pada-saroja-bhajam
sudurlabho 'rthesu catursv apiha

tathapi naham pravrnomi bhuman
bhavat-padambhoja-nisevanotsukah (14)

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification, and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

One should try to develop pure unalloyed devotion, as stated in the *Srimad Bhagavatam*(1.5.18):

tasyaiva hetoh prayateta kovido
na labhyate yad bhramatam upary adhah

tal labhyate duhkhavad anyatah sukham
kalena sarvatra gabhira-ramhasa (15)

Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Patala). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

In the *Srimad Bhagavatam* (4.9.10), Dhruva Maharaja says that unalloyed devotion makes the desire for liberation appear insignificant:

ya nirvrtis tanu-bhrtam tava pada-padma-
dhyanad bhavaj-jana-katha-sravanena va syat

sa brahmani sva-mahimany api natha ma bhut
kim tv antakasi-lulitat patatam vimanat (16)

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of*brahmananda*, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since *brahmananda* is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

The glories of hearing the holy name from the mouth of a sadhu are described in the *Srimad Bhagavatam* (4.20.24):

na kamaye natha tad apy aham kvacin
na yatra yusmac-caranambujasavah

mahattamantar-hrdayan mukha-cyuto
vidhatsva karnayutam esa me varah (17)

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

In the eyes of a devotee, the heavenly planets, the planet of Lord Brahma, sovereignty over the earth or the lower planets, and attainment of the eight or

eighteen mystic perfections are all insignificant. This is confirmed in the following statement by Vrtrasura in the *Srimad Bhagavatam* (6.11.25):

na naka-prstham na ca paramesthyam
na sarva-bhaumam na rasadhipatyam

na yoga-siddhir apunar-bhavam va
samañjasa tva virahayya kankse (18)

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahma resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

This is my sincere resolve.

By taking shelter of the holy name, attachment develops. The symptoms of this attachment are described in the *Srimad Bhagavatam* (10.29.34):

cittam sukhena bhavatapahrtam grhesu
yan nirvisaty uta karav api grhya-krtye

padau padam na calatas tava pada-mulad
yamah katham vrajam atho karavama kim va (19)

Until today our minds were absorbed in household affairs, but You easily stole

both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

In this condition all good qualities and peacefulness manifest in the devotee. This is explained by Prahlada Maharaja in the *Srimad Bhagavatam* (5.18.12):

yasyasti bhaktir bhagavaty akiñcana
sarvair gunais tatra samasate surah

harav abhaktasya kuto mahad-guna
manorathenasati dhavato bahih (20)

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a person?

According to the *Srimad Bhagavatam* (4.11.30), the process of bhakti-yoga completely destroys the false ego in the form of identifying the body with the self.

tvam pratyag-atmani tada bhagavaty ananta
ananda-matra upapanna-samasta-saktau

bhaktim vidhaya paramam sanakair avidya-
granthim vibhetsyasi mamaham iti prarudham (21)

Regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "mine".

Again the *Srimad Bhagavatam* (4.22.39) says:

yat-pada-pankaja-palasa-vilasa-bhaktya
karmasayam grathitam udgrathayanti santah

tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-ganas tam aranam bhaja vasudevam (22)

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the *jñanis* and yogis—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Krsna, the son of Vasudeva.

An introduction to *madhyahna-lila* (midday pastime) is given in the *Govinda-lilamrta:*

madhyahne 'nyonya samgodita vividha-vikaradi-bhusapramugdhau
vamyotkanthatilolau smaramakha lalita dyali-narmaptasatau

dolaranyambu-vamsi-hrti-rati-madhupanarka-pujadi-lilau
radha-krsnau satrsnau parijana-ghataya sevyamanau smarami (23)

I remember Radha and Krsna, who enjoy each other's company at midday. They are both decorated with different types of ecstatic symptoms such as *asta-sattvika* and *vyabhicari*. Their eyes show symptoms of opposition, then eagerness, as They become unsteady in Their loving affairs. They are pleased by the jokes of Lalita and the other *sakhis*, and surrounded by these friends, They become eager to engage in sports like swinging, roaming in the forest, playing in the water, hiding Krsna's flute, love-making, drinking honey and worshiping the sun-god.

In this way I meditate on Radha and Krsna,who are served on all sides by Their associates.

Thus ends the Caturtha-yama Sadhana *of the* Sri Bhajana-rahasya.

5 Pañcama-yama Sadhana 15.30-18.00

Bhajana in the Afternoon
Krsnasakti (Attachment to Krsna)

The characteristic of one who chants the holy name and his prayer as the eternal servant of Krsna are given in the *Siksastaka* (5):

ayi nanda-tanuja kinkaram
patitam mam visame bhavambudhau

krpaya tava pada-pankaja-
sthita-dhuli-sadrsam vicintaya (1)

Oh, my Lord, O Krsna, son of Maharaja Nanda, I am Your eternal servant, but because of my own fruitive acts, I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to me. Consider me a particle of dust at Your lotus feet.

I am Your eternal servant, but I forgot Your Lordship. Now I have fallen in the ocean of nescience and have been conditioned by the external energy. Be causelessly merciful to me by giving me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant.

The stage of *bhava* is gradually attained by the mercy of Krsna and regular chanting of the holy names without offenses. In the *Srimad Bhagavatam* (1.2.17-19) it is said:

srnvatam sva-kathah krsnah
punya-sravana-kirtanah

hrdy antah stho hy abhadrani
vidhunoti suhrt satam

nasta-prayesv abhadresu
nityam bhagavata-sevaya

bhagavaty uttama-sloke
bhaktir bhavati naisthiki

tada rajas-tamo-bhavah
kama-lobhadayas ca ye

ceta etair anaviddham
sthitam sattve prasidati (2)

Sri Krsna, the Personality of Godhead, who is the Paramatma (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

By regular attendance in classes on the *Bhagavatam* and by rendering service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire, and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

Such a devotee prays for Krsna's mercy as stated in the *Srimad Bhagavatam* (10.14.8):

tat te 'nukampam su-samiksamano
bhuñjana evatma-krtam vipakam

hrd-vag vapurbhir vidadhan namas te
jiveta yo mukti-pade sa daya-bhak (3)

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words, and body, is surely eligible for liberation, for it has become his rightful claim.

One who is situated in this condition attains supreme spiritual peace, as confirmed in the*Srimad Bhagavatam* (11.2.43):

ity acyutanghrim bhajato 'nuvrttya
bhaktir viraktir bhagavat-prabodhah

bhavanti vai bhagavatasya rajams
tatah param santim upaiti saksat (4)

My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion, detachment, and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace in the form of *prema*.

The nine types of bhakti are listed in the *Srimad Bhagavatam* (7.5.23/24):

sravanam kirtanam visnoh
smaranam pada-sevanam

arcanam vandanam dasyam
sakhyam atma-nivedanam

iti pumsarpita visnau
bhaktis cen nava-laksana

kriyeta bhagavaty addha
tan manye 'dhitam uttamam (5)

Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

As the stage of *bhava* arises, attachment for service is spontaneous. The following prayer of Vrtrasura is given in *Srimad Bhagavatam* (6.11.24):

aham hare tava padaika-mula-
dasanudaso bhavitasmi bhuyah

manah smaretasu-pater gunams te
grnita vak karma karotu kayah (6)

O my Lord, O Supreme Personality of Godhead, will I again be able to serve Your eternal servants, who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship.

The living entity is the enjoyed and Krsna is the enjoyer. Therefore by regularly discharging devotional service, the hope for achieving the service of the ever-blissful Sri Radha gradually increases. At that time one's feelings for serving in the mood of the *gopis*manifests. The mood of the *gopis* is described in the *Srimad Bhagavatam* (10.29.38):

tan nah prasida vrjinardana te 'nghri-mulam
prapta visrjya vasatis tvad-upasanasah

tvat-sundara-smita-niriksana-tivra-kama-
taptatmanam purusa-bhusana dehi dasyam (7)

Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other

than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

The *Srimad Bhagavatam* (10.29.39) tells how to take shelter of the perfect mood of the*gopis*:

viksyalakavrta-mukham tava kundala-sri-
ganda-sthaladhara-sudham hasitavalokam

dattabhayam ca bhuja-danda-yugam vilokya
vaksah sriyaika-ramanam ca bhavama dasyah (8)

Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, Your smiling glance, Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants.

The superiority of *parakiya-bhava* in this stage is described in the *Srimad Bhagavatam*(10.29.33):

kurvanti hi tvayi ratim kusalah sva atman
nitya-priye pati-sutadibhir arti-daih kim

tan nah prasida paramesvara ma sma chindya
asam dhrtam tvayi cirad aravinda-netra (9)

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children, and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

The necessity for taking shelter of the lotus feet of Srimati Radharani is described in the *Sri Sva-sankalpa-prakasa-stotra* of the *Stavavali* in these words:

anaradhya radha-padambhoja renum
anasritya vrndatavim tat padankam

asambhasya-tad bhava-gambhira cittan
kutah syama-sindho rasasyavagahah (10)

How is it possible to immerse oneself in the ocean of Syama *rasa* (love for Krsna or the*madhurya rasa*) without worshiping the dust of the lotus feet of Srimati Radharani, or without taking shelter of Vrndavana, which is decorated with Her footprints, or without serving Her devotees, whose grave hearts are always absorbed in love for Her?

The pride of Radha's maidservant is described in the following words:

abhimanam parityajya prakrtavapur-adisu
sri krsna-krpaya gopi-dehe vraje vasamy aham

radhikanucari bhutva parakiya-rase sada
radha krsna vilasesu paricaryam karomy aham (11)

After giving up the pride of falsely identifying the material body with the self, by the mercy of Krsna, I reside in Vraja as a *gopi*. As Radharani's maidservant, I always take pleasure serving Radha and Krsna in Their *parakiya-rasa* pastimes.

Giving up all other engagements for the service of the lotus feet of Srimati Radharani is described in the *Radha-rasa-sudha-nidhi* (33):

durad apasya svajanan sukham-artha-kotim
sarvesu sadhana-varesu ciram nirasah

varsantam eva sahajadbhuta-saukhya-dharam
sri radhika carana renum aham bhajami (12)

Abandoning attachment for family and friends, material pleasures, wealth, and all other spiritual paths, finding them distasteful, I take on my head and worship the dust of the lotus feet of Sri Radhika, which is a shower of wonderful, transcendental bliss.

A prayer to achieve the service of Radharani within the *kuñjas* of Vrndavana is given in the*Radha-rasa-sudha-nidhi* (198):

asasya dasyam vrsabhanu-jayas
tire samadhyasya ca bhanujayah

kada nu vrndavana kuñja vithisv
aham nu radhe hy atithirbhaveyam (13)

O Radha, O Vrsabhanunandini, when, by Your mercy, will I stay on the banks of the Yamuna and wander on the paths within the groves of Vrndavana as I engage in Your service as a maidservant?

In the *Radha-rasa-sudha-nidhi* (259) there is the following prayer to be always engaged in seeking Krsna by the performance of *sankirtana* in the mood of Radha-dasya (as a maidservant):

dhyayantam sikhi-piccha-mauli-manisam tan nama-samkirtayan
nityam tac caranambujam paricaran tan-mantra-varyam japan

sri radha padasyam eva paramabhistam hrda dharayan
karhi syam tad anugrahena paramadbhutanuragotsavah (14)

By always remembering Krsna, who wears a peacock feather in His *mukut*, by performing*sankirtana* and engaging in the service of His lotus feet, by chanting the best of mantras, and by remembering the most cherished service of the lotus feet of Radha within my heart, when will I relish the most amazing festival of attachment to Radha?

A prayer for attaining the service of Srimati Radharani birth after birth is given in the *Radha-rasa-sudha-nidhi* (40):

tasya apara-rasa-sara-vilasa-murter
ananda-kanda-paramadbhuta-saukhya-laksmyah

brahmadi-durlabha-gater-vrsabhanu-jayah
kainkaryam eva mama janmani janmani syat (15)

May I attain the service of Vrsabhanunandini birth after birth. She is the personification of the essence of the transcendental mellows of divine sports. With a form of the most wonderful transcendental bliss, She is the supreme goddess of fortune. Her lotus feet are difficult to attain even for the demigods headed by Lord Brahma.

Searching Radhanatha (Krsna) while engaged in the service of Srimati Radharani is described in the *Radha-rasa-sudha-nidhi* (142):

radha nama sudha rasam rasayitum jihvas tu me vihvala
padau tat padakanksita sucaratam vrnda-tavivithisu

tat karmaiva karah karotu hrdayam tasyah padam dhyayatam
tad bhavotsavatah param bhavatu me tat prana nathe ratih (16)

May my tongue be overwhelmed by relishing the nectar of Radha's name, may my feet be engaged in wandering the paths of Vrndavana which are marked by Radha's footprints, may my hands be engaged in the loving service of Radharani, and may my mind be engaged in meditation on the lotus feet of Radha. By attaining the festival of ecstatic love for Radha, may I attain firm attachment for the lotus feet of Her beloved, Sri Krsna.

In *Vilapa-kusumañjali* (8) the lotus feet of Sri Radha are described as the ultimate goal of life. :

devi duhkha kula-sagarodare
duyamana mati durgatam janam

tvat krpa pravala naukayadbhutam
prapaya svapada-panka-jalayam (17)

O Goddess, please rescue this unfortunate person drowning in the ocean of unhappiness. Place me in the strong boat of Your mercy and carry me to the shore of Your lotus feet.

Exclusive affinity for achieving attachment for the service of Sri Radha is described in*Vilapa-kusumañjali* (16):

padabjayos tava vina vara-dasyam eva
nanyat kadapi samaye kila devi yace

sakhyaya te mama namo 'stu namo 'stu nityam
dasyaya te mama raso 'stu raso 'stu satyam (18)

O most beautifully resplendent Goddess! I shall never ask You for anything other than the service of Your lotus feet as a maidservant. Again and again I offer my obeisances from a distance to the desire of becoming Your *sakhi* (companion on an equal level). Again and again I desire to relish the sweet nectar of Your service as a maidservant.

A sincere solicitation in Radha-dasya is given in the *Gandharva-samprarthanastakam* of the*Stava-mala:*

ha devi kaku-bhara-gadgadayadya vaca
yace nipatya bhuvi danda-vadudbhatartih

asya prasadamabudhasya janasya krtva
gandharvike tava gane gananam vidhehi (19)

O Devi! In great distress I fall to the ground offering You obeisances and prayers with a voice choked with emotion. O Gandharvike! Please bestow Your mercy on this pauper and count me amongst Your own associates.

A prayer to achieve attachment for the service of Srimati Radharani, who attracts the mind of Sri Krsna, is given in the *Radha-rasa-sudha-nidhi* (39):

venum karan nipatitam skhalitam sikhandam
bhrastañca pita-vasanam vraja-raja-sunoh

yasyah kataksa-sara-ghata-vimurcchitasya
tam radhikam paricarami kada rasena (20)

When will I delight in the service of Srimati Radharani? Struck by the arrow of Her side-long glance Krsna faints, His flute falls from His hands, the peacock feathers on His head become loosened and His yellow scarf slips from His neck.

An introduction to the characteristics of one who has attained *rati* for Radha-dasya is given in the *Srimad Bhagavatam* (11.6.46):

tvayopayuktah-srag-gandha
vaso 'lankara-carcitah

ucchista-bhojino dasas

tava mayam jayema hi (21)

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and simply by eating the remnants of Your meals, we, Your (maid) servants, will indeed conquer Your illusory energy.

An introduction to *aparahna-lila* (afternoon pastime) is given in the *Govinda-lilamrta:*

sri radham prapta-geham nija-ramana-krte klrpta nanopaharam
susnatam ramya-vesam priya-mukha-kamalaloka-purna-pramodam

sri krsnam caivaparahne vrajam anucalitam dhenu-vrindair vayasyai
sri radhaloka-trptam pitr-mukha-militam matr-mrstam smarami (22)

I remember Srimati Radharani, who in the afternoon returns to Her home and prepares many sweets like *amrtakeli* and *karpurakeli* for Her beloved Sri Krsna. After taking Her ablution and dressing in beautiful clothes and ornaments, She is filled with ecstasy seeing the lotus face of Her beloved Sri Krsna when He returns from the forest to the cowshed.

I also remember Sri Krsna, who is returning home in the afternoon to Nanda-grama along with His cows and cowherd boy friends. As they arrive on the path, He feels satisfied glancing at Srimati Radharani. After meeting with Nanda and other elderly people, He is then bathed and dressed by Mother Yasoda.

O mind! Remember this pastime in ecstasy.

Thus ends the Pañcama-yama Sadhana *of the* Sri Bhajana-rahasya.

6 Sastha-yama Sadhana 18.00-20.30

Bhajana during Evening
Bhava (Transcendental Emotion)

The external symptoms of perfection are given in the *Siksastaka* (6):

nayanam galad-asru-dharaya
vadanam gadgada-ruddhaya gira

pulakair nicitam vapuh kada
tava nama-grahane bhavisyati (1)

My dear Lord, when will my eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will my voice falter and all the hairs on my body stand erect in transcendental happiness as I chant Your holy name?

Without love of Godhead, my life is useless. Therefore I pray that You accept me as Your servant, and give me the salary of ecstatic love of God.

The form of *bhava* is stated in *Bhakti-rasamrta-sindhu:*

premnastu prathamavastha
bhava ity abhidhiyate

satvikah svalpa-matrah syuh
kampasru-pulakadayah (2)

The first stage of *prema* is known as *bhava*, where the eight *sattvika vikaras* (bodily transformations) such as standing of the hairs on end and crying, slightly manifest.

The characteristics of *sthayi-bhava* (permanent ecstasy) are described in the *Bhakti-rasamrta-sindhu* as follows:

ksantir avyartha-kalatvam
viraktir mana-sunyata

asa-bandhah samutkantha
nama-gane sada rucih

asaktis tad-gunakhyane
pritis tad-vasati-sthale

ity adayo 'nubhavah syur
jata-bhavankure jane (3)

When the seed of ecstatic emotion for Krsna fructifies, the following nine symptoms manifest in one's behavior: tolerance, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment for glorifying the qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vrndavana. These are all called *anubhava*, subordinate signs of

ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.

If love for Krsna in a seedling state has fructified in one's heart, one is not agitated by material things. Not a moment should be lost. Every moment should be utilized for Krsna or connected with Him. In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all. Although a pure devotee's standard is above all, he still considers himself to be in the lowest stage of life. A fully surrendered devotee always hopes that Lord Krsna will be kind to him. This hope is very firm in him. This eagerness is chiefly characterized by an ardent desire to attain the mercy of the Lord. Due to having great relish for the holy name, one is inclined to chant the Hare Krsna *maha-mantra* constantly. At this stage of *bhava*, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process. A devotee absorbed in ecstatic emotion for Krsna always has affection for residing in a place where Krsna's pastimes were performed. These are the symptoms of a person who has developed attraction (*bhava*) for Krsna.

The various *anubhavas* which manifest when *bhava* is nourished are listed in the *Bhakti-rasamrta-sindhu:*

nrtyam viluthitam gitam
krosanam tanumotanam

hunkaro jrmbhanam svasa-
bhuma lokanapeksita

lalasravo 'ttahasas ca
ghurna hikkadayopi ca (4)

Dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms are called *anubhavas*.

The *asta-sattvika vikaras* are also given in the *Bhakti-rasamrta-sindhu:*

te stambha-sveda-romañcah
svara-bhedo 'tha vepathuh

vaivarnyam-asru-pralaya
ity astau sattvikah smrtah (5)

The eight symptoms of *bhava* are, being stunned, trembling, perspiring, standing of hairs on end, fading away of color, weeping, choking and devastation.

The living entity in his *siddha-deha* is the eternal servant of Krsna. Therefore, when his attachment for service manifests, his false identification with the material body is diminished. In *Padyavali* the following statement of Sri Caitanya Mahaprabhu is found:

naham vipro na ca nara-patir napi vaisyo na sudro
naham varni na ca grha-patir no vanastho yatir va

kintu prodyan-nikhila-paramananda-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah (6)

I am not a *brahmana*, I am not a *ksatriya*, I am not a *vaisya* or a *sudra*. Nor am I a*brahmacari*, a householder, a *vanaprastha* or a *sannyasi*. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the*gopis*. He is an ocean of nectar, and He is the cause of universal transcendental bliss. His is always existing with brilliance.

In the *Bhakti-rasamrta-sindhu* it is stated that the devotee in *raga-marga* is simultaneously fixed in two kinds of service—in his *sadhana-deha* and in his *siddha-deha*.

seva sadhaka-rupena
siddha-rupena catra hi

tad-bhava-lipsuna karya
vraja-lokanusaratah (7)

The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Krsna in Vrndavana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.

Sri Caitanya Mahaprabhu indicates the mood and public behavior of the devotee in *raga-marga* in the following words (quoted from *Cc*. 2.1.211):

para-vyasanini nari
vyagrapi grha-karmasu

tad evasvadayaty antar

nava-sanga-rasayanam (8)

If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.

In this state of *raga-marga*, the condition of one's mind is exhibited by affection for staying in a place dear to Krsna. As described in the *Bhakti-rasamrta-sindhu:*

kadaham yamuna-tire
namani tava kirtayan

udbaspah pundarikaksa
racayisyami tandavam (9)

O Lord Pundarikaksa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamuna?

The living entity in his eternal form is the servant of Krsna. In the conditioned state, the living entity is covered by ignorance. By serving Krsna favorably one easily revives his original consciousness. One's duty is to serve Krsna favorably without duplicity. Excluding those who are actually desirous of *krsna-prema*, the emotions exhibited by those who are hard-hearted because of offenses are impure and therefore artificial. According to the*Srimad Bhagavatam* (2.3.24):

tad asma-saram hrdayam batedam
yad grhyamanair hari-nama-dheyaih

na vikriyetatha yada vikaro
netre jalam gatra-ruhesu harsah (10)

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

The *Krsna-karnamrta* (107) says the youthful form of Krsna easily manifests as one's attachment for the holy name develops:

bhaktis tvayi sthiratara bhagavan yadi syad
daivena nah phalati divya-kisora-murtih

muktih svayam mukulitanjalih sevate 'sman
dharmartha-kama-gatayah samaya-pratiksah (11)

If I am steadily engaged in devotional service unto You, my dear Lord, then I can easily perceive Your transcendental youthful form. And as far as liberation is concerned, I think that liberation stands at my door with folded hands waiting to serve me and all the material conveniences of *dharma*, *artha* and *kama* stand with her.

The favorable cultivation of chanting the holy names in the association of pure devotees at the stage of attachment is described in the *Srimad Bhagavatam* (11.3.30/31) as follows:

parasparanukathanam

pavanam bhagavad-yasah

mitho ratir mithas tustir
nivrttir mitha atmanah

smarantah smarayantas ca
mitho 'ghaugha-haram harim

bhaktya sañjataya bhaktya
bibhraty utpulakam tanum (12)

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another, they are able to give up material sense gratification, which is the cause of all suffering.

The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away everything inauspicious from them. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

Sometimes the pure devotees, free from pride, wander throughout the world chanting and preaching love for the holy names of the Lord. As stated by Narada Muni in the *Srimad Bhagavatam* (1.6.26):

namany anantasya hata-trapah pathan

guhyani bhadrani krtani ca smaran

gam paryatams tusta-mana gata-sprhah
kalam pratiksan vimado vimatsarah (13)

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I travelled all over the earth, fully satisfied, humble and unenvious.

And again from the *Srimad Bhagavatam* (11.3.32):

kvacid rudanty acyuta-cintaya kvacid
dhasanti nandanti vadanty alaukikah

nrtyanti gayanty anusilayanty ajam
bhavanti tusnim param etya nirvrtah (14)

Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.

Attachment to seeing the beautiful form of the Deity is described in these words from the*Srimad Bhagavatam* (10.23.22):

syamam hiranya-paridhim vanamalya-barha-
dhatu-pravala-nata-vesam anuvratamse

vinyasta-hastam itarena dhunanam abjam
karnotpalalaka-kapola-mukhabja-hasam (15)

His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.

Again from the *Srimad Bhagavatam* (10.21.5):

barhapidam nata-vara-vapuh karnayoh karnikaram
bibhrad vasah kanaka-kapisam vaijayantim ca malam

randhran venor adhara-sudhayapurayan gopa-vrndair
vrndaranyam sva-pada-ramanam pravisad gita-kirtih (16)

Wearing a peacock-feather ornament upon His head, blue *karnikara* flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krsna exhibited His transcendental form as the best of dancers as He entered the forest of Vrndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.

When the holy name blossoms, the devotees' emotions manifest, and they feel enchanted with the Deity, who is Himself enchanted by His own beauty. In

the *Srimad Bhagavatam* (3.2.12), Uddhava says to Vidura:

yan martya-lilaupayikam sva-yoga-
maya-balam darsayata grhitam

vismapanam svasya ca saubhagarddheh
param padam bhusana-bhusanangam (17)

The Lord appeared in the mortal world by His internal potency, *yoga-maya*. He came in His eternal form, which is just suitable for His pastimes. These pastimes are wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His (Sri Krsna's) transcendental body is the ornament of all ornaments.

The sweetness of Krsna attracts the hearts of all. While having *darsana* of Krsna, the devotees condemn the creator for making eyelids which momentarily block their vision of Krsna. This is explained in the *Srimad Bhagavatam* (9.24.65) as follows:

yasyananam makara-kundala-caru-karna-
bhrajat-kapola-subhagam savilasa-hasam

nityotsavam na tatrpur drsibhih pibantyo
naryo naras ca muditah kupita nimes ca (18)

Krsna's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His playful smiling is attractive to everyone. Whoever sees Lord Krsna enjoys a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for

the disturbance caused by the momentary blinking of their eyes.

The proficiency of the creator in making the form of Krsna is glorified in the following words of the *Srimad Bhagavatam* (3.2.13):

yad dharma-sunor bata rajasuye
niriksya drk-svastyayanam tri-lokah

kartsnyena cadyeha gatam vidhatur
arvak-srtau kausalam ity amanyata (19)

All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the Rajasuya sacrifice performed by Maharaja Yudhisthira. After seeing the beautiful bodily features of Lord Krsna, they all contemplated that He was the ultimate dexterous creation of Brahma, the creator of human beings.

The results of seeing the Deity in the stage of attachment are described in the *Srimad Bhagavatam* (3.2.14) in these words:

yasyanuraga-pluta-hasa-rasa-
lilavaloka-pratilabdha-manah

vraja-striyo drgbhir anupravrtta-
dhiyo 'vatasthuh kila krtya-sesah (20)

The damsels of Vraja, after pastimes of laughter, humor and exchanges of

glances, were anguished when Krsna left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.

The *Srimad Bhagavatam* (3.2.21) describes how Sri Krsna, the personification of sweetness, is the abode of all opulences.

svayam tv asamyatisayas tryadhisah
svarajya-laksmy-apta-samasta-kamah

balim haradbhis cira-loka-palaih
kirita-koty-edita-pada-pithah (21)

The Supreme Personality of Godhead, Krsna, is the master of the three worlds and the three principal demigods (Brahma, Visnu and Siva). No one is equal to or greater than Him. By His spiritual potency, *svarajya-laksmi*, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all planets touch the lotus feet of the Lord with their crowns. Thus they offer prayers to the Lord.

The cause of Krsna's mercy is inconceivable, that is, His mercy is causeless. This is confirmed in the *Srimad Bhagavatam* (10.16.36):

kasyanubhavo 'sya na deva vidmahe
tavanghri-renu-sparasadhikarah

yad-vañchaya srir lalanacarat tapo
vihaya kaman su-ciram dhrta-vrata (22)

O Lord, we do not know how the serpent Kaliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

The topmost devotion of the *gopis* of Vraja is glorified in the *Srimad Bhagavatam*(10.47.60) as follows:

nayam sriyo 'nga u nitanta-rateh prasadah
svar-yositam nalina-gandha-rucam kuto 'nyah

rasotsave 'sya bhuja-danda-grhita-kantha-
labdhasisam ya udagad vraja-vallabhinam (23)

When Lord Krsna was dancing with the *gopis* in the *rasa-lila*, the *gopis* were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?

Other devotees hanker after the mood of the *gopis*. Evidence is found in the following statement by Uddhava from the *Srimad Bhagavatam* (10.47.61):

asam aho carana-renu-jusam aham syam
vrndavane kim api gulma-latausadhinam

ya dustyajam sva-janam arya-patham ca hitva
bhejur mukunda-padavim srutibhir vimrgyam (24)

The *gopis* of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the *gopis* trample them and bless them with the dust of their lotus feet.

From the *Srimad Bhagavatam* (10.47.58) it is understood that even Lord Brahma is agitated seeing the devotion of the *gopis*.

etah param tanu-bhrto bhuvi gopa-vadhvo
govinda eva nikhilatmani rudha-bhavah

vañchanti yad bhava-bhiyo munayo vayam ca
kim brahma-janmabhir ananta-katha-rasasya (25)

Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Brahma himself?

Devotees attracted by the opulences of the Lord also desire the devotion of the *gopis*. In the*Srimad Bhagavatam* (10.44.14) the ladies of Mathura speak as follows:

gopyas tapah kim acaran yad amusya rupam
lavanya-saram asamordhvam ananya-siddham

drgbhih pibanty anusavabhinavam durapam
ekanta-dhama yasasah sriya aisvarasya (26)

What austerities must the *gopis* have performed! With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh, and extremely rare.

An introduction to *sayam-lila* (evening pastime) is given in the *Govinda-lilamrta:*

sayam radham sva-sakhya nija-ramana-krte presitaneka-bhojyam
sakhyanitesa-sesasana mudita hrdam tam ca tam ca vrajendrum

susnatam ramya-vesam grham anu-janani lalitam prapta-gostham
nirvyudho 'sralidoham svagrham anu punar bhuktavantam smarami (27)

In the evening Sri Radha sends Her girl friends with many exquisite sweet preparations for Her beloved Krsna. When Her friends return with Krsna's remnants, Radha becomes very happy tasting those remnants.

Vrajendra Krsna takes His bath at home and He is then very nicely dressed. Mother Yasoda lovingly attends Him. Krsna then goes to the cowshed, and after milking the cows He again returns home to take His meals in great happiness. I

remember these pastimes with great affection.

Thus ends the Sastha-yama Sadhana *of the* Sri Bhajana-rahasya.

7 Saptama-yama Sadhana 20.30-24.00

Bhajana During Late Evening
Vipralambha Prema (Love in Separation)

The internal symptom of devotion in the stage of perfection is that one worships Krsna in the mood of separation (*vipralambha* (When the lover and the beloved meet, they are called*yukta* (connected). Previous to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*). The *Siksastaka* (7) describes this mood as follows:

yugayitam nimesena
caksusa pravrsayitam

sunyayitam jagat sarvam
govinda-virahena me (1)

My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from my eyes like torrents of rain, and I see the entire world as void.

In my agitation, a day never ends, for every moment seems like a millenium. Pouring incessant tears, my eyes are like clouds in the rainy season. The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.

In the mood of *vipralambha*, *purva-raga* (When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as *vibhava* and *anubhava*, this is called *purva-raga*.) and*pravasa* (*Pravasa* is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.) are especially favorable in the execution of one's *bhajana*.

Purva-raga is described in the following five verses. In this verse from *Srimad Bhagavatam*(10.21.9), the *gopis* praise the good fortune of the flute, which drinks the nectar of Krsna's lips:

gopyah kim acarad ayam kusalam sma venur
damodaradhara-sudham api gopikanam

bhunkte svayam yad avasista-rasam hradinyo
hrsyat-tvaco 'sru mumucus taravo yatharyah (2)

My dear *gopis*, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us *gopis*, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure just as persons who are advanced in knowledge take pleasure to see their descendants engage in the service of the Lord. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

The *Srimad Bhagavatam* (10.21.11) describes how the does and bucks worship Krsna and attain good fortune after hearing the sound of Krsna's flute:

dhanyah sma mudha-gatayo 'pi harinya eta
ya nanda-nandanam upatta-vicitra-vesam

akarnya venu-ranitam saha-krsna-sarah
pujam dadhur viracitam pranayavalokaih (3)

Blessed are these deer. Though merely dumb animals, they have approached Maharaja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection.

It is stated in the *Srimad Bhagavatam* (10.21.15) that by the sound of Krsna's flute, the rivers stop flowing and worship Krsna's lotus feet with lotus flowers:

nadyas tada tad upadharya mukunda-gitam
avarta-laksita-manobhava-bhagna-vegah

alingana-sthagitam urmi-bhujair murarer
grhnanti pada-yugalam kamalopaharah (4)

When the rivers hear the flute-song of Krsna, their minds begin to desire Him, and thus the flow of their currents are broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murari's lotus feet and, holding on to them, present offerings of lotus flowers.

Govardhana Hill becomes jubilant by the touch of the feet of Rama and Krsna

and worships Them with various offerings. As stated in the *Srimad Bhagavatam* (10.21.18):

hantayam adrir abala hari-dasa-varyo
yad rama-krsna-carana-sparasa pramodah

manam tanoti saha-go-ganayos tayor yat
paniya-suyavasa-kandara-kandamulaih (5)

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, along with Their calves, cows, and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant.

By hearing the sound of Krsna's flute the animate entities become inanimate and the inanimate entities become animate. In the *Srimad Bhagavatam* (10.21.19) it is said:

ga gopakair anu-vanam nayator udara-
venu-svanaih kala-padais tanu-bhrtsu sakhyah

aspandanam gati-matam pulakas tarunam
niryoga-pasa-krta-laksanayor vicitram (6)

My dear friends, as Krsna and Balarama pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cow's rear legs at the time of milking. When Lord Krsna plays on His flute, the sweet music

causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

O friend, by not obtaining Krsna my heart is breaking. When will providence give me Krsna's association?

Pravasa is described in the next four verses. In this state Radharani's emotions are most relishable for the devotees. One should read such passages as *Bhramara-gita* (Radharani's talks with the bumblebee). Radharani's emotional outburst is expressed in the following words of Sri Madhavendra Puri:

ayi dina-dayardra natha he
mathura-natha kadavalokyase

hrdayam tvad-aloka-kataram
dayita bhramyati kim karomy aham (7)

O my Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?

The *gopis* blame Providence on their separation from Krsna in these words of the *Srimad Bhagavatam* (10.39.19):

aho vidhatas tava na kvacid daya
samyojya maitrya pranayena dehinah

tams cakrtarthan viyunanksy aparthakam
vikriditam te 'rbhaka-cestitam yatha (8)

The *gopis* said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

Separation from Krsna for even a moment is unbearable, as stated in the *Srimad Bhagavatam* (10.39.29):

yasyanuraga-l*a*lita-smita-valgu-mantra-
lilavaloka-parirambhana-rasa-gostam

nitah sma nah ksanam iva ksanada vina tam
gopyah katham nv atitarema tamo durantam (9)

When He brought us to the assembly of the *rasa* dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment.
O *gopis*, how can we possibly cross over the insurmountable darkness of His absence?

The overwhelming emotions experienced by Radharani in separation from Krsna are described in the *Hamsaduta* as follows:

yada yato gopi hrdaya madano nanda-sadanan-

mukundo gandhinyasta-nayam anurundhan madhu-purim

tadamanksiccintasariti ghanaghurnaparicayai-
ragadhayam radhamayapayasi radhavirahini (10)

When the Cupid of the gopis' hearts, Krsna, left the house of Nanda Maharaja and accompanied Akrura to Mathura, Srimati Radharani's mind was disrupted. She became almost mad because of separation from Krsna, and She drown in the deep whirlpools and waves of a fathomless river of anxiety.

Ten symptoms of separation are given in the *Ujjvala-nilamani* as follows:

cintatra jatarodvegau
tanavam malinangata

pralapo vyadhir unmado
mohomrtyurdasa dasa (11)

There are ten stages of lamentation due to separation: anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion, and death.

Radharani is overwhelmed by these symptoms and feeling extreme misery.

Feeling sharp pangs of separation, Radharani reproaches Krsna in the following verse from the *Jagannatha-vallabha-nataka:*

prema-ccheda-rujo 'vagacchati harir nayam na ca prema va
sthanasthanam avaiti napi madano janati no durbalah

anyo veda na canya-duhkham akhilam no jivanam vasravam
dvi-trany eva dinani yauvanam idam ha-ha vidhe ka gatih (12)

Our Krsna does not realize what we have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?

One *sakhi* says to Radha, “Be patient. Why are You becoming so anxious? What is the benefit of this anxiety? Your beloved, the best of heroes, will come soon.”

Radha replied, “O *sakhi*, I don't see any way He will come. The disease caused by Our loving affairs is simply increasing, for He has not come from Mathura to save Me. Love does not know where to strike and where not to strike. Krsna is hard-hearted in His loving affairs, therefore I am most bewildered. On top of that, Cupid has pierced Me with his arrows. They don't understand My suffering and this life is flickering, with youth lasting for only a few days. My dear friend, please tell Me, will that jewel amongst heroes return to Vraja? O fate, where will I find solace?”

A description of Radharani's agitation due to separation from Krsna is given the *Krsna-karnamrta* (42):

kim iha krnumah kasya brumah krtam krtamasaya
kathayata kathamanyam dhanyam aho hrdayesayah

madhura-madhura-smerakare mano-nayanotsave
krpana-krpana krsne trsna ciram vata lambate (13)

Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Krsna be finished now. Please say something auspicious, but do not speak about Krsna. Alas, Krsna is lying within My heart like Cupid, therefore how can I possibly give up talking of Him? I cannot forget Krsna, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Krsna is increasing moment by moment!

The hope for attaining Krsna has taken residence within My heart. But unfortunately that pitiable hope seems impossible to fructify.

Radharani's delirious talk in separation from Krsna is given in the *Krsna-karnamrta* (41):

amuny adhanyani dinantarani
hare tvad-alokanam antarena

anatha-bandho karunaika-sindho
ha hanta ha hanta katham nayami (14)

O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.

Therefore, please tell this maidservant how to meet You.

Longing to see beloved Krsna is described in the *Krsna-karnamrta* (40):

he deva he dayita he bhuvanaika-bandho
he krsna he capala he karunaika-sindho

he natha he ramana he nayanabhirama
ha ha kada nu bhavitasi padam drsor me (15)

O My Lord! O dearest one! O only friend of the universe! O Krsna, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?

Meeting with Krsna unfolds as explained in the *Krsna-karnamrta* (68):

marah svayam nu madhura-dyuti-mandalam nu
madhuryam eva nu mano-nayanamrtam nu

veni-mrjo nu mama jivita-vallabho nu
krsno 'yam abhyudayate mama locanaya (16)

My dear friends, where is that sweetly effulgent Krsna, Cupid personified, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the *gopis*, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?

Seeing Krsna come before My eyes has returned life to My body. All My miseries have gone far away. O friend! My heart is now comforted for I have regained My lost treasure.

The direct *darsana* of Krsna is described in the *Srimad Bhagavatam* (10.32.2):

tasam avirabhuc chaurih
smayamana-mukhambujah

pitambara-dharah sragvi
saksan manmatha-manmathah (17)

Then Lord Krsna, a smile on His lotus face, appeared before the *gopis*. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

The mood of Vraja is glorified in the *Lalita-madhava*. While meeting Krsna in Nava-vrndavana in Dvaraka, Radha requests Him:

cirad asa-matram tvayi viracayantah sthira-dhiyo
vidadhyur ye vasam madhurima gabhire madhupure

dadhanah kaisore vayasi sakhi tam gokulapate
prapadyethas tesam paricayam avasyam nayanayoh (18)

O Krsna, persons with fixed minds have hoped for a long time that You will return to Madhupuri, which is filled with intense sweetness. O Lord of Gokula, please go there in Your youthful form and perform Your sweet pastimes before their eyes. This is My only request.

Feeling separation, Radha wishes to take Krsna back to Vrndavana, which is filled with ever-sweet memories. Again from the *Lalita-madhava:*

ya te lila-rasa parimalodgari-vanya-parita
dhanya ksauni vilasati vrta mathuri madhuribhih

tatrasmabhis catula-pasupi-bhava-mugdhantarabhih
samvitastam kalaya vadanollasi-venur-viharam (19)

O Krsna! Within Mathura-mandala is the most fortunate forest of Vrndavana. It is surrounded by forests ornamented with the fragrance of the sweet mellows of Your pastimes, which You perform within Your inconceivable energy. In the congenial atmosphere of that transcendental abode You would enjoy different sports with us *gopis*, whose hearts are overwhelmed with love for You. O son of Nanda, we desire to again enjoy pastimes there with You as You play on Your flute.

Feeling intense separation, the *gopis* rebuke the creator of their eyelids as they gaze at Krsna. The following statement from the *Srimad Bhagavatam* (10.82.39), describes the*gopi's* state while meeting Krsna at Kuruksetra:

gopyas ca krsnam upalabhya cirad abhistam
yat-preksane drsisu paksma-krtam sapanti

drgbhir hrdi-krtam alam parirabhya sarvas
tad-bhavam apur api nitya-yujam durapam (20)

While gazing at their beloved Krsna, the young *gopis* used to condemn the creator of their eyelids, (which would momentarily block their vision of Him). Now, seeing Krsna again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve.

The great eagerness of the *gopis* to achieve Krsna in their own residence (their hearts) is described in the *Srimad Bhagavatam* (10.82.48) as follows:

ahus ca te nalina-nabha padaravindam
yogesvarair hrdi vicintyam agadha-bodhaih

samsara-kupa-patitottaranavalambam
geham jusam api manasy udiyat sada nah (21)

Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

O Krsna! We are cowherd girls. We are not yogis, nor are we materialists. All our activities are dedicated to You. Our hearts are nondifferent from Vrndavana, so please keep Your lotus feet there and thus fulfill our desire.

Krsna's amorous conversation with the *gopis* at Kuruksetra is described in the *Srimad Bhagavatam* (10.82.40):

bhagavams tas tatha-bhuta
vivikta upasangatah

aslisyanamayam prstva
prahasann idam abravit (22)

The Supreme Lord approached the *gopis* in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows.

Seeing the love between Krsna and the *gopis*, the Lord's consorts from Dvaraka are astonished.

In the *Srimad Bhagavatam* (10.82.44), Krsna says the living entities' affection for Him is always auspicious, and by that affection they ultimately attain Him:

mayi bhaktir hi bhutanam
amrtatvaya kalpate

distya yad asin mat-sneho
bhavatinam mad-apanah (23)

Rendering devotional service to Me qualifies any living being for eternal life.

But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.

This *prema-bhakti* you have for Me is the supreme nectar. Under the control of this affection I am always engaged in your service.

The following is an introduction to *pradosa-lila* (late evening pastimes) from *Govinda-lilamrta:*

radham saliganantam asitasitanisa-yogya-vesam pradose
dutya vrnda-padesadabhisrta-yamuna-tira-kalpaga-kuñjam

krsnam gopaih sabhayam vihita-guni kalalokanam snigdha matra
yatnadaniya samsayitam atha nibhrtam prapta-kuñjam smarami (24)

I remember Sri Radha in the late evening. She dresses Herself in clothes suitable for the dark and light fortnight for the pleasure of Krsna. (She wears black clothes on the new moon day and white clothes on the full moon day.) In accordance with Vrnda's advice, She takes shelter in a secluded bower on the banks of the Yamuna in the company of Her *sakhi* messenger.

I also remember Krsna sitting in an assembly of cowherd boys and watching their various feats. His affectionate mother, Yasoda, brings Him home and attempts to put Him to sleep. Remembering the company of Radha, He soon quietly slips out of bed and leaves for the forest bower.

I remember Radha and Krsna engaged in this pastime.

Thus ends the Saptama-yama Sadhana *of the* Sri Bhajana-rahasya.

8 Astama-yama Sadhana 24.00-3.30

Pastimes at Night
Prema-bhajana—Sambhoga (Devotional Love)

The *nistha*, or firm faith of a devotee who has achieved perfection in pure devotion, with complete dependence on Krsna, is described in the *Siksastaka* (8) as follows:

aslisya va pada-ratam pinastu mam
adarsanan marma-hatam karotu va

yatha tatha va vidadhatu lampato
mat-prana-nathas tu sa eva naparah (1)

Let Krsna tightly embrace this maidservant, who has fallen at His lotus feet. Let Him trample me or break my heart by never being visible to me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of my heart.

I am a maidservant at the lotus feet of Krsna. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace me and make me feel oneness with Him, or by not giving me His audience, He may corrode my mind and body. Nevertheless, it is He who is the Lord of my life.

The state of one who remembers Krsna's pastimes is that, like Krsna, his body is also *sac-cid-ananda*. Therefore the Vaisnava's body is not different from Krsna's. Krsna explains this to Uddhava in the following words from *Srimad Bhagavatam* (11.29.34):

martyo yada tyakta-samasta-karma
niveditatma vicikirsito me

tadamrtatvam pratipadyamano
mayatma-bhuyaya ca kalpate vai (2)

A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.

Such a devotee enters into the Lord's pastimes and enjoys with Him.

The devotee's *bhajana nistha* is described in the *Manah-siksa* in these words:

na dharmam nadharmam sruti-gana-niruktam kila kuru
vraje radha-krsna-pracura-paricaryam iha tanu

saci-sunum nandisvara-pati-sutatve guru-varam
mukunda-presthatve smara paramajasram nanu manah (3)

O my dear mind, please do not perform the religious activities prescribed in the *Vedas* or the sinful activities prohibited in the scriptures. Just stay in Vraja-

dhama, which is manifest on this material plane, and fully engage in the service of the Divine Couple, Sri Sri Radha-Krsna. Always remember Sri Gaurahari, the son of Mother Saci, is nondifferent from Sri Krsna, the son of Maharaja Nanda. And always remember that Sri Gurudeva is the dearmost associate of Mukunda. These feelings are your transcendental wealth.

The devotee's humility is described by Sanatana Gosvami in the next verse, quoted by Srila Rupa Gosvami in the *Bhakti-rasamrta-sindhu*. One who has achieved the stage of *rati*(*bhava*) and has firm hope that Krsna will be kind to him prays as follows:

na prema sravanadi-bhaktir api va yoga 'thava vaisnavo
jñanam va subha-karma va kiyad aho saj-jatir apy asti va

hinarthadhika-sadhake tvayi tathapy acchedya-mula sati
he gopi-jana-vallabha vyathayate ha ha mad-asaiva mam (4)

O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaisnava, knowledge, or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the *gopis*, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.

The devotee's introduction to his *siddha-deha* (spiritual form) is described in the *Radha-rasa-sudha-nidhi* (53):

dukulam vibhranamatha kucatate kañcukapatam

prasadam svaminyah svakara-tala-dattam pranayatah

sthitam nityam parsve vividha-paricaryaika-caturam
kisorim atmanam catulaparakiyam nu kalaye (5)

I am a maidservant (*mañjari*) of Radharani in my *siddha-deha*. With deep affection Srimati Radharani has bestowed on me Her mercy in the form of clothing which She has worn. Wearing this clothing, I will see myself as an adolescent young girl always remaining near Srimati Radharani, and ready to cleverly serve Her in different ways. In this way I will abandon my husband, and day and night serve the lotus feet of Radha in the groves of Vrndavana.

The method of *bhajana* and place of residence for one who has attained the above mentioned contemplation is stated in the *Upadesamrta* (8):

tan-nama-rupa-caritadi-sukirtananu-
smrtyoh kramena rasana-manasi niyojya

tistan vraje tad-anuragi-jananugami
kalam nayed akhilam ity upadesa-saram (6)

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja (Goloka Vrndavana-dhama) and serve Krsna under the guidance of His beloved Vrajavasi associates. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

The devotee's process of *bhajana* is described in the *Bhakti-rasamrta-sindhu*. Under the guidance of the spiritual master, a *raganuga* devotee should always perform his own cherished eternal service:

krsnam smaran janam casya
prestham nija-samihitam

tat-tat-katha-ratas casau
kuryad vasam vraje sada (7)

A *raganuga* devotee should always reside in Vraja by constantly remembering Krsna with His dearmost associates according to his own *rasa*. If one is not able to physically live in Vraja, he should at least live there mentally. Those persons who are ignorant and always engaged in material sense gratification are never capable of residing in Vraja. However, the*maha-bhagavats*, who may not be residing in Vraja by external vision, are actually always living only in Vraja.

The devotee's external behavior—the symptoms and activities of one situated in *prema*—is described in the *Srimad Bhagavatam* (11.2.40):

evam-vratah sva-priya-nama-kirtya
jatanurago druta-citta uccaih

hasaty atho roditi rauti gayaty
unmada-van nrtyati loka-bahyah (8)

By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and

form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

The devotee's firm faith in *Vraja-lila* is found in this verse, recited by Caitanya Mahaprabhu from the *Kavya-prakasa*, and quoted in *Padyavali:*

yah kaumara-harah sa eva hi varas ta eva caitra-ksapas
te conmilita-malati-surabhayah praudhah kadambanilah

sa caivasmi tathapi tatra surata-vyapara-lila-vidhau
reva-rodhasi vetasi-taru-tale cetah samutkanthate (9)

That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *malati* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire.

In the *Padyavali,* Srila Rupa Gosvami has elucidated the previous sloka in the following words:

priyah so 'yam krsnah sahacari kuru-ksetra-militas
tathaham sa radha tad idam ubhayoh sangama-sukham

tathapy antah-khelan-madhura-murali-pañcama-juse
mano me kalindi-pulina-vipinaya sprhayati (10)

My dear friend, now I have met My very old and dear friend Krsna on this field of Kuruksetra. I am the same Radharani, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamuna beneath the trees of the forest. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vrndavana.

There are no pastimes equal to the pastimes performed in Vrndavana. These pastimes are unknown in other abodes beginning with Vaikuntha. In Vraja these pastimes have two divisions known as *vicheda* (separation) and *sambhoga* (meeting). Always enjoy these two transcendental mellows, as they are supremely blissful.

The various pastimes performed during the meeting of Radha and Krsna are described in the*Ujjvala-nilamani* as follows:

te tu sandarsanam jalpah sparsanam vartma rodhanam
rasa-vrndavana-krida-yamunady-ambu-kelayah

nau-khela-lilaya-cauryam-ghatta-kuñjadi-linata
madhu-panam vadhu-vesa-dhrtih kapata suptata

dyuta-krida-patakrstis-cambaslesau-nakharpanam
bimbadhara-sudhapanam-samprayogadayo matah (11)

When Radha and Krsna meet the following sports usually occur:
1) *Sandarsana* (looking at each other), 2) *Jalpa* (talks and making false arguments between each other), 3) *Sparsa*(touching each other), 4) *Vartma-nirodhana* (obstructing the path), 5) *Rasa-lila*, (*rasa* dance), 6) *Vrndavana-krida* (sporting in the forests of Vrndavana), 7) *Yamuna-khelana* (sporting in the

water of the Yamuna), 8) *Nauka-khela* (sporting in a boat), 9) *Lila-chaurya* (stealing the flute, clothes, flowers, etc.), 10) *Dana-ghata-lila* (pastime of charging tax at the *ghata*), 11)*Kuñjadi-linata* (hiding in groves), 12) *Madhupana* (drinking honey), 13) *Vadhu-vesa-dharana* (dressing like a newly wed girl), 14) *Kapata-nidra* (pretending to sleep), 15) *Dyuta-krida* (playing chess), 16) *Vastrakarsana* (snatching each other's cloth), 17) *Cumba* (kissing), 18) *Aslesa* (embracing), 19) *Nakharpana* (scratching), 20) *Bimbadhara-sudhapana* (relishing the nectar of each other's lips) 21) *Samprayoga* (conjugal meeting). These are the different types of pastimes when Radha and Krsna meet.

Decorating Radha-Krsna is described in the *Stavavali, Seva-sankalpa-prakasa-stotra* (9):

sphuran-mukta guñja mani sumanasam hara-racane
mudendor lekha me racayatu tatha siksana-vidhim

yatha taih samkanthaptair dayita-sarasi madhya-sadane
sphutam radha krsnavayam api jano bhusayati tau (12)

May Indulekha, who is my guru, instruct me in the art of making beautiful garlands of pearls, jewels, *guñja* and different flowers, so that I can charmingly decorate Sri Sri Radha and Krsna within the jeweled *mandira* in the middle of Radha-kunda.

In the mood of separation, the *Gopi-gita* should be read. The *gopis* declare therein, *Srimad Bhagavatam* (10.31.9), that one who distributes the nectar of *krsna-katha* is the most munificent person.

tava kathamrtam tapta-jivanam
kavibhir iditam kalmasapaham

sravana-mangalam srimad atatam
bhuvi grnanti ye bhuri-da janah (13)

The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the messages of Godhead are most munificent.

One is introduced to the *gopis*' deep affection for Krsna by hearing of the great sorrow they experience while thinking of Krsna wandering throughout the forests of Vraja. They express their sorrow in the *Srimad Bhagavatam* (10.31.11):

calasi yad vrajac carayan pasun
nalina-sundaram natha te padam

sila-trnankuraih sidatiti nah
kalilatam manah kanta gacchati (14)

Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

Without seeing Krsna's beautiful face, decorated with curly hair, a moment appears like a hundred *yugas* for the *gopis*. This is expressed by the *gopi's* in the *Srimad Bhagavatam*(10.31.15):

atati yad bhavan ahni kananam
truti yugayate tvam apasyatam

kutila-kuntalam sri-mukham ca te
jada udiksatam paksma-krd drsam (15)

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

The topmost position of *gopi-bhava* is meant only for Krsna's pleasure. An example of the*gopi's bhava* is given in the *Srimad Bhagavatam* (10.31.19):

yat te sujata-caranamburuham stanesu
bhitah sanaih priya dadhimahi karkasesu

tenatavim atasi tad vyathate na kim svit
kurpadibhir bhramati dhir bhavad-ayusam nah (16)

O dearly beloved! Your lotus feet are so soft that we place them gently on our hard breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

An emotional outburst in *sambhoga* is described in the *Krsna-karnamrta* (12):

nikhila-bhuvana-laksmi-nitya-lilaspadabhyam
kamala-vipina-vithi-garvankusabhyam

pranamadabhaya-dana-praudhi-gadhadrtabhyam
kim api vahatu cetah krsna padambujabhyam (17)

Let my heart attain indescribable pleasure from the lotus feet of Krsna, which are the abode of the most sweet ever-sportive pastimes of Srimati Radharani, who is the goddess of fortune of all transcendental planets. His lotus feet defeat the pride of clusters of lotus flowers and they are highly esteemed due to their providing safety for the Lord's devotees.

Again in the *Krsna-karnamrta* (18) it is said:

tarunaruna karunamaya vipulayata nayanam
kamalakuca-kalasibhara-vipuli-krta pulakam

muralirava-tarali-krta-muni-manasa nalinam
mama khelatu mada-cetasi madhuradharam amrtam (18)

May the nectar of Krsna's sweet lips intoxicate my heart by sporting within. His wide youthful eyes, reddish like the rising sun, are full of compassion seeing the fatigued condition of His beloved Srimati Radharani. Out of happiness, His hair is standing on end from the touch of the pitcherlike breasts of Kamala (Radharani). The sound of His flute is melting the hearts of the sages, which thus

become soft like the lotus flower, and the already lotus-soft hearts of the *gopis*—who have undertaken a vow of silence due to anger or shyness—are further softened.

The *Ujjvala-nilamani* describes in the following words the various services performed within the mind of one situated in his eternal form:

mithah prema-gunotkirttis tayor asakti-karita
abhisara-dvayor eva sakhyah krsne samarpanam

narmmasvasana-nepathyam hrdayodghata-patavam
chidra-samvrtir etasyah patyadeh parivañcana

siksa-sangamanam kale sevanam vyajanadibhih
tayor dvayor upalambhah sandesa-presanam tatha

nayika prana samraksa prayatnadyah sakhi-kriyah (19)

In the conjugal pastimes of Krsna, Krsna is the hero (*nayaka*), and Radhika is the heroine (*nayika*). The first service of the *gopis* is to chant the glories of both the hero and the heroine. Their second service is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third service is to induce both of Them to approach one another. Their fourth service is to offer Radharani to Krsna, the fifth is to create a jovial atmosphere, the sixth to give Them assurance of Their meeting, the seventh to dress and decorate both hero and heroine, the eighth to cleverly inspire Radha and Krsna to express Their minds, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to give instruction, the twelfth to enable both hero and heroine to meet at the proper time, the thirteenth to fan both hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to send messages, and the sixteenth to protect the heroine by various means.

In *Stavavali, Vraja-vilasa-stava* (38) it is said:

tambularpana-pada-mardana-payo-danabhisaradibhir
vrndaranya-mahesvarim priyataya yas tosayanti priyah

prana-prestha-sakhi-kulad api kilasankocita bhumikah
keli-bhumisu rupa-mañjari-mukhas ta dasikah samsraye (20)

By offering Them betel nuts, massaging Their feet, bringing Them water, arranging Their secret meetings, and by performing many other services, many maidservants affectionately please Radharani, the supreme controller of the Vrndavana forest. When the Divine Couple enjoy Their conjugal pastimes, these maidservants are not at all shy and they move freely without hesitation, even more than the *prana-prestha-sakhis* (such as Lalita and Visakha). I take shelter of those maidservants, who have Rupa-mañjari as their leader.

Pride in one's service is found in these words of the Gosvamis:

navyam divyam kavyam svakrtam atulam nataka-kulam
praheligudharthah sakhi-rucira vina-dhvani gatih

kada snehollasair lalita-lalita-prerana balat
salajjam gandharva sara-sama-sakrc-chiksayati mam (21)

When will Srimati Radharani, at the request of Lalita, teach me in delighted affection and modesty the incomparable dramas She has composed, along with new poems with deep meanings and charming *ragas* for the vina.

Acceptance of Visakha-sakhi, whose voice defeats the singing of the cuckoo, as a guru for learning the art of music is given in the *Stavavali, Prarthana:*

kuhukanthi-kanthad api kamala-kanthi mayi punar
visakha ganasyapi ca rucira-siksam pranayatu

yathaham tenaitat yuva-yugalam ullasya saganal
labhe rase tasman mani-padaka haran iha muhuh (22)

I pray that Visakhadevi, whose voice is more enchanting than the cuckoos, may teach me the art of singing sweetly. By singing during the *rasa* dance songs learnt from her, I may please the youthful Divine Couple with Their associates. I will thus receive gifts such as Their jeweled lockets and necklaces.

The ecstasy of *rasa-lila* is described in the *Gita-govinda*. Sri Krsna along with the damsels of Vrndavana always enjoy the pastime of *rasa* dance.

visvesam anurañjanena janayannanandam-indivara-
sreni syamala-komalair upanayann angair anangotsavam

svacchandam vraja-sundaribhir abhitah pratyangam alingitah
srngarah sakhi murttiman iva madhau mugdho harih kridati (23)

My dear friends, just see how Sri Krsna is enjoying the season of spring! With the *gopis*embracing each of His limbs, He is like Cupid personified. He enlivens the *gopis* and the entire creation with His transcendental pastimes. With His soft bluish-black limbs, which resemble blue lotus flowers, He has created a spring

festival for Cupid.

In the sweet land of Vrndavana, during the season of Vasanta, the bumble bees become mad and they come in a line to obtain nectar from the beautiful flowers. The most sweet king of transcendental *rasa*, Sri Krsna, enjoys the *rasa* dance with the sweetest nectarean sports along with the sweet *gopis*, who are expert at dancing. The sweet sounds of the *karatalas*and other instruments are heard as Krsna sweetly engages in dancing with the *gopis*. Vidyapati has come to know this sweet song which is full of mellows.

The happiness of seeing Krsna is described in the *Jagannatha-vallabha-nataka*. The *gopis*therein express their great appreciation for meeting Krsna after separation from Him.

yada yato daivan madhu-ripur asau locana-patham
tadasmakam ceto madana-hatakenahrtam abhut

punar yasminn esa ksanam api drsor eti padavim
vidhasyamas tasminn akhila-ghatika ratna-khacitah (24)

If by chance the transcendental form of Krsna comes before my path of vision, my heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Krsna to my heart's content, when I again see His form I shall decorate the phases of time with many jewels.

An introduction to *ratri-lila* (night pastime) is given in *Govinda-lilamrta:*

tav utkau labdha-sangau bahu-paricaranair vrndayaradhyamanau
presthalibhir lasantau vipina-viharanair gana-rasadilasyaih

nana-lila-nitantau pranaya-sahacari vrnda-samsevyamanau
radha-krsnau nisayam sukusuma-sayane prapta-nidrau smarami (25)

I remember Radha and Krsna, who at night are anxious for each other's company. After They meet, Vrndadevi serves Them in various ways as They roam throughout the forest. Radha and Krsna appear very charming with Their *sakhis* as They sing and dance in Their *rasa*pastimes. Becoming fatigued from Their sportive activities, They are served by Their many loving friends (*mañjaris*). As the night ends, They lie on a bed of flowers where They sleep. The *sakhis* drown in an ocean of ecstasy as they observe these pastimes.

O mind, remember and worship with a desire to enter into this pastime of Radha and Krsna's sleeping.

One gradually attains perfection by always remembering the treasure of these eight-fold daily pastimes while engaged in devotional service. That *sadhaka* who attains the stage of*svarupa-siddhi* while practicing *gopi-bhava* relishes these *asta-kala* pastimes while residing in Vraja manifested in the material world. After achieving Krsna's mercy, when he leaves his material body, such a devotee attains the service of Radha and Krsna as Their associate within Vraja of the spiritual world.

In that state there is no perception of the gross or subtle material bodies. By chanting the Hare Krsna *maha-mantra* in this state of eternal liberation, one easily achieves complete ecstatic love.

O brother, the holy name never loses potency either at the stage of practice or perfection. Therefore, chant the holy name and consider it your sole objective. Don't consider any other means of *sadhana*.

Thus ends the Astama-yama Sadhana *of the* Sri Bhajana-rahasya.